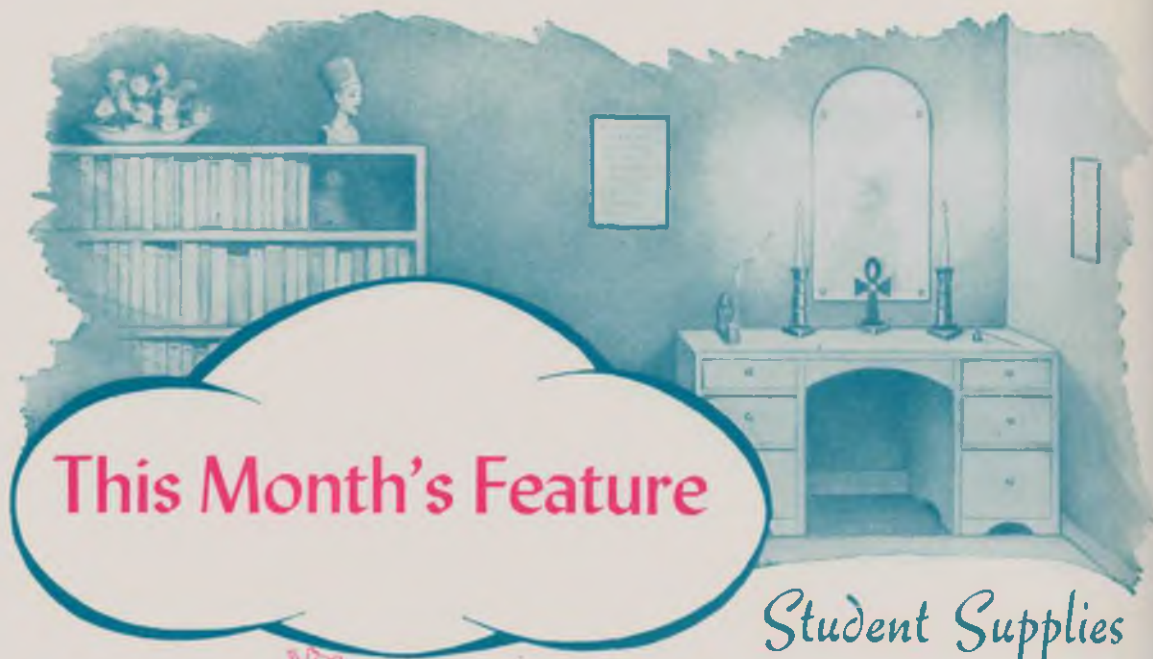


# ROSICRUCIAN DIGEST

DECEMBER, 1947 - 25c per copy



*Mysticism • Art • Science*



**This Month's Feature**

*Student Supplies*

## Rose-Scented Candles

**A**N AID to meditation . . . the scent of roses combined with the soothing vibrations of candlelight! For sanctum use . . . for rest and attunement . . . for psychic experiments . . . or merely as a pleasant table adornment. While burning, these candles give forth the inspiring, sweet fragrance of a rose garden.

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SAN JOSE, CALIFORNIA



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### THE PHILOSOPHER'S STONE

The quintessence or philosopher's stone was sought by medieval alchemists as the medium by which the transmutation of matter could be accomplished. The transcendental alchemists also sought the philosopher's stone as the *mystical* element to bring about a transmutation of man's spiritual nature. In the above scene from the *Sacred Heritage*, a color motion picture recently produced by AMORC, Ralph W. Kerr, professor of chemistry at Rose-Croix University, portrays the medieval alchemist in his early laboratory. The set for the film was erected at Rosicrucian Park by the AMORC Technical Department.

(AMORC Photo)



# Peace On Earth

NEVER BEFORE in the world's history has the ancient precept, "Peace on Earth," been of such vital concern to the whole of mankind.

Peace is no longer interpreted by intelligent men and women as a region secure from invasion and the transgressions of an unwanted people. There are now no mountain chains lofty enough, or oceans wide enough, to isolate a region from perverse, human conduct.

It is all too apparent that the genius of science is a monopoly of no nation. The wizardry of offensive measures can always match the ingenuity of defensive ones. Therefore, external compulsions, no matter what their nature, are as fickle as the winds. Today, they may compel men to build a wall of armaments against aggression . . . tomorrow, such compulsions may influence them to further it.

Real Peace has its seeds in the spirit of *good will* toward all men. This good will is nurtured within the individual. Teach a man to recognize his weaknesses, and to experience the strength and the pleasure of virtue, and you have made a real contribution to Peace. The power of Peace, therefore, must be an internal motivation; while racial and religious hatred and avarice prevail, the word *Peace* must remain but a hollow mockery.

Twenty centuries ago, the Prince of Peace, whose nativity we now celebrate, left these thoughts as a guide for mankind.

With these few words, we, the Staff of the Rosicrucian Order, AMORC, wish our many members and friends a

## Merry Christmas



# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXV

DECEMBER, 1947

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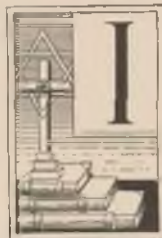
SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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# THE THOUGHT OF THE MONTH FATE AND FREE WILL

By THE EMPEROR



It is perhaps not too presumptuous to say that all religions and philosophies of life fall somewhere between the two extremes of fate and free will. After a summation of his life's experiences almost every man would invent words to mean fate and free will, even if he had not heard of them. Our every act—or the circumstances in which we find ourselves—is the consequence either of our own thoughts or of a cause which we did not institute. The power of thought to motivate our own bodily action or to influence things apart from us seems self-evident. Though most of us could not accurately trace out the mechanics by which our thoughts are transformed into kinetic force to affect objects in our surroundings, we admit that such thoughts are an *intentional cause*.

Far more disconcerting and mysterious are those influences which subtly and otherwise shape our lives and appear beyond our absolute control. In considering them, man is commonly confronted with two probable explanations. Admitting that there exist external forces and agencies, to which we are involuntarily subject, what kind of causes are they? It is consistent with common experience that man should first consider all causes as *thinking* ones. Man is causative. He brings about changes in himself and in his environment, which he realizes. It is simple to conclude that there are similar causes behind similar effects. Man kicks a stone and it rolls along before him. He sees a boulder crash down the

mountainside crossing his path. What is the difference between the two occurrences? In the former, man is *conscious* that he was the cause; in the latter, something else must have been. There is no absolute assurance that the faculties of *thought* and *will* are solely human. A thinking being that was superhuman could have willed the power to loosen the boulder.

Such reasoning as the above is based upon the premise that behind all phenomena there is a supernatural mind or a thinking deity. It is the attributing of human characteristics, thought and will, to intangible causes. From this point of view, there are two spheres of purpose: human and Divine—God acts and man acts. Religion seeks to define the relationship between the two spheres; for example, when are human purposes consistent with those which theology expounds as being Divine?

There is yet another probable explanation for those causes, apart from our thoughts, which affect us. The mind can and has been attributed to an organic process such as is our respiration, digestion, and the circulation of the blood. In a complex organ, such as the human brain, thought processes are an inevitable consequence—just as, for example, a prism cannot fail to disperse a beam of sunlight, that falls upon it, into the colors of the spectrum. The fact that the human may appear to exercise choice is no conclusive argument against those that contend that mind is strictly a functional process. It can be contended that every perception, everything seen, heard or felt, every experience, in fact, engenders certain sensations within us. These we

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individually evaluate according to our habits and the particular constitution of our beings. We cannot escape preferences. In other words, our experiences cause us to follow the channels of our preferred inclinations which have been built up from out of our individual natures and the exigencies of our environment. We are conscious, each of us, of many alternative actions and responses to stimuli, which we could choose, but we cannot escape the compelling preference for one or the other to which we are mentally and physically adapted.

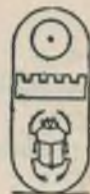
If man can appraise himself as a mechanical function, then so can he adjudge nature—and this he has often done. So, many have taken just the opposite view from those who hold that there is a teleological or mind cause in the universe. They declare all nature to be a series of actions and reactions of forces and energies which act in and upon themselves. An active agent acts upon a lesser one and the consequence, as an effect, may itself become still another cause. These have no purpose. What follows from them is by necessity. They are of a nature from which something must occur and, whatever is perceived, that is it. Some of these phenomena persist in time, that is, they recur frequently in the interval of human experience, suggesting to mortals that their frequency is an intent in itself. But these persons who inveigh against intent in nature could use the analogy of a bouncing ball to show that recurrence is no proof of intent. Each time a ball is dropped under identical conditions, it will bounce the same number of times. This repetition occurs, regardless of whether a mind has predetermined the circumstances for dropping the ball or not. Those who think this way say that the natural causes which we direct or evade are those of which we can discern the frequency. This is accomplished by exerting our own mental and physical forces as causes to attract or repel those apart from us. We remain pitifully subject to the great majority of the natural causes.

Fate, then, to most men is one of two conceptions: a series of *premeditated* causes to which we are purposely exposed or an inexorable series of un-

*thinking* causes which we cannot escape. We have said that religion tries to reconcile human purpose—the ends we *will* for ourselves—with the Divine purpose. The principle behind this practice is, that man escapes suffering by coinciding his acts with the high functions of the Divine. Here theology is confronted with serious pragmatic problems. If the initial mind, as a Divine cause, is omniscient, why does it not influence human acts along the right course? In fact, in advocating the all-wisdom of the Divine, it is encouraging a faith in it that develops into *fatalism*. Men subsequently reason what folly it is, in our finite reasoning, to plot our ways in life, if God knows what is best for us. This sort of thinking amounts to relying upon premeditated causes for our own actions.

The sensibilities of man are frequently shocked at what appear as injustices in life. They especially seem so if man has come to believe that a Divine mind guides his daily way. The vicissitudes of life incline him to believe that the course of humans is *predestined* to conform to some inconceivable purpose. He concludes that it is, therefore, useless for man to dictate his affairs and to pit his judgment against events from which he cannot escape.

We have cited these examples to show how the experiences of life contribute to fashioning the idea of fate and that religion, most times, unwittingly strengthens the conviction. The dangers latent in the conception of fate are obvious to anyone who seriously contemplates it. There is no greater thief of initiative than a doctrine or belief in fatalism. It inculcates resignation to external factors in one's environment. It stifles the imagination which is a stimulus to plan, to create, to contemplate, a tomorrow or a future moment. Although no normal person, even though addicted to fatalism, will become absolutely mentally and physically inert, he does put aside those safeguards and long-range plans which might otherwise have a beneficial effect upon his life. The fatalist puts aside good judgment and suppresses instinctive precautions. Where another would hesitate to precipitate circumstances potential with danger, he complacently ignores them with the belief that the



results which follow were predetermined anyway and any decision of his could not alter them. By such reasoning, the fatalist invites catastrophe and disagreeable living and, as a result, becomes further convinced that his life was ordained as he experiences it.

### ***The Middle Course***

The middle course between fate and free will seems to me the most cogent one. This requires not only a denial of fate but of free will as well. If man is not a puppet, absolutely subject to a higher arbitrary whim, neither is he so free that he can successfully deviate from the nature of his being. Human thought, as we have said, is causative. Human will is the preferred thought, the one that is given domination in the mind. It draws to itself the full force of mental energy which the willing being is able to command. As such the human is an *active* cause. He is capable of exerting force on relatively passive causes such as the objects and conditions of his environment. If a human functions normally, he is obliged, by the necessity of his nature, to think, to reason, and to exercise will. No one, then, is free, if he is obliged to do what he does. For analogy, an automatic vehicle, traveling along a prepared thoroughfare *must turn*, when it approaches a fork in the road, either to the left or the right if the road is so banked that it will be influenced in one or the other direction. Man is in a similar position but with one exception. We are *conscious* of possible alternatives. When we turn *right*, we realize that a left turn could have been made.

Some may say, "And what is the difference between a fate that predetermines each human act and a will whose choices are inescapable?" There is a distinction. It is reason; that is, the processes of thought, which provide *will* with the substance of her preferences. Through ideation, man can build up ideas whose content becomes most appealing. The desires these ideas engender within us become the preferences of will. Reason can vary the desires. The thinking, imagining mind can gradually *raise* its level of consciousness; it can create transcendent

ideals to the attraction of which the will is bound to submit.

The acts of volition are always those which we conceive to be the best possible. We choose what gratifies us most. Even when we do that which is physically painful to us as a duty, it is because a moral or ethical desire transcends the physical one in its appeal. Will, consequently, is *subordinate* as a human virtue to the faculty of conception and reflection. If I *think right*, I can do no other than make the right choice of what is best for me.

As organic beings, we are part of a greater organic being, *the Cosmic*. Nothing that occurs as a result of change in the Cosmic is an aberration. There are no fixed objectives toward which Nature's forces, as causes and effects, are moving and from which they could deviate. If something which we perceive as an object dissolves into something else, neither is cosmically the more or the less important. Natural causes, even those which bring about our demise, are not catastrophic in the Cosmic sense. All is change and who can say with certainty which expression is Cosmically the exalted one?

The consciousness of life is a gratifying sensation to living things. To man, therefore, it becomes a preferred desire and he normally wills to live. Whether such a desire remains dominant depends upon man's ability to sustain the pleasure which it affords. This can be accomplished only by combining and recombining the experiences of existence into ever new ideals which further one's own being. We must draw from the world outside and from the depths of our own consciousness impressions of the Cosmic. These, then, our meditation and reasoning evaluate. From our estimate of them, we cause ourselves to become better adapted to the influence of existence. We impose our thought to direct the natural forces, the major Cosmic causes, to create effects that will complement our being and put us more and more in harmony with the whole of existence.

There is no freedom in will. Choose one must, but let your choices always represent the best of your human capabilities.





## The Mystic Path of Alchemy

By VICTOR SCHERBAK, M.D.

The following article, dealing with the spiritual aspects of Hermetic chemistry, was received from Hungary. It consists of abstracts prepared from a more extensive manuscript by Dr. Scherbak, a Rosicrucian.

—THE EDITOR



AMONG all esoteric sciences one of the most weird and cryptic branches is alchemy. The material published about it thus far—with some distinguished exceptions—disguises the essentials of this unfathomable science, which has been given the name "The Divine Art," by its adepts. Whereas kabala, astrology, magic, and other occult faculties gave out some of their secrets to exoteric circles, those corresponding real keys of alchemy have never been divulged by adepts. And whenever some communication was made, the text had been rendered almost unintelligible by the use of Hermetic Symbols, which could not be understood by the layman. That strange terminology, used by the members, and within the guilds of alchemists, was not accessible to outsiders. Its three-fold hidden sense could be deciphered only by the neophytes of a master in Hermetism.

For publicity in ancient days, alchemy had no other meaning than that it consisted of the making of gold and the discovering of the Elixir of Life. But these two items were of course only well-painted decorations on the curtain of a loftier mystery play of immense Cosmic significance.

Alchemy, as well as Hermetism—for these constitute an organic whole—

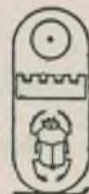
is in its ultimate essence a synthesis of science and religion. It is a sort of practical metaphysics, which can give experimental proofs of the fact that in creation of objects of our Universum, Immortal Ideas play a leading role.

The alchemist repeats the work of creation in his laboratory, he composes matter, builds up form, constructs electronic systems, unfolds the analogy of Descent of Spirit into matter, experiences also the mystery of Ascent and Salvation—all this within his lesser infinity of a retort. Alchemy is therefore practical cosmogony, being the compound of *magic* and arcane genesis of World and Life.

In order to have results in alchemy, the alchemists must have had profound preparatory training to attain mastery in the projection of ideas.

Primal matter is the magic starting point which leads to the composition of matter in general. As I have formerly stated, the neophyte of alchemy must experience the mystical procession of the descent of energizing forces into matter and the equally strange mystery of ascension. This is practically one of the greatest tasks of which a human brain is capable.

The origin of cosmic matter is the great unknown of all cosmogonies. The alchemist by means of his operations penetrates to this hidden root; he explores the nature of pre-existent states, invokes the secret of cosmobiological



revolution in himself and in his re-  
tort, to gain answers upon concealed  
doctrines of cosmic existence, directly  
from the spirit, or energy, involved in  
an unrelenting grasp with impure  
matter.

Sublimation of the Creative Idea,  
just as discernment of being and non-  
being, connected with the transmuta-  
tion of mortal into immortal, can be  
attained only by the Higher Self.

The realization of this gigantic outer  
and inner practice is called *Opus  
Magnum*.

### **The Twofold Way**

The effectuation of the *Opus Mag-  
num* has special conditions. The neo-  
phyte cannot come to good results un-  
less he has pierced to those strata in  
his soul which, in unthinkable depths  
of the past, were present at the begin-  
ning of the great tragedy of involution.  
For man's Higher Self, the core of his  
being, this enigmatic unit, has known  
the ordeal of Spirit's Fall.

On the physical plane, cells com-  
prise the whole phylogenesis of man's  
evolution. Science calls this the mem-  
ory of cells. Hermetic science knew and  
applied this principle on a much larger  
scale. It not only culled fragments of  
the phylogenetic sector from the cells  
of the brain but also brought to light  
the more important cosmic background,  
as that of the formation of galaxies,  
sun systems, planets, and lastly, the  
greatest mystery, the condensation of  
matter itself. All these engrams, im-  
manent latent tendencies, can be trans-  
formed. Deciphering of the cosmic  
engram-glyphs constitutes the first seri-  
ous task of an alchemist-neophyte.

The work is double: first comes the  
microcosmic investigation of the intel-  
lect, the soul, and the subconscious  
mind; this is followed by a unique sort  
of Yoga, the so-called mental-alchemy.  
Second come practical operations with  
a specially prepared substance, physico-  
chemical demonstrations in connection  
with the *prima materia*—hence exist-  
ence of mental-magic and a synchro-  
nistic chemical process. Both courses  
are continually led and at the last etape  
unified.

The layman in the outer world could  
see, of course, only the exoteric part of

the alchemistic activity. Laboratory  
work was carefully observed, the opera-  
tions with chemicals were keenly spied  
out by wealthy dilettanti, but these  
good men remained in entire darkness  
about the more significant mystical  
operations; they had not even an idea  
that such work was going on.

### **Famulus, Alchemist, Adept**

The art of alchemy has three degrees,  
or grades:

The first grade is that of the *Famulus*  
—who must learn technical details of  
the art. He gets acquainted with pos-  
sible bases, chemicals, principles of the  
ordinary chemistry, and acquires prac-  
tical finesses in the use of the guild.

The second grade is, strictly speak-  
ing, that actual alchemist's degree  
where the scholar commences to un-  
veil the hidden meaning of Hermetic  
symbols and hieroglyphics. A real  
mystic practice is begun here, covering  
the whole field of scientific erudition  
as well as a most profound prepara-  
tory training in Kabalistic yoga, magic,  
astrology, and Hermetic cosmogony.

The knowledge and personal attain-  
ment of psychic power is of particular  
importance to the alchemist, because  
this type of *magic* is the connecting  
link leading to activation of the creative  
will, without which the key operation  
of mystical projection, or idea-transfer,  
is not possible. The great formula of  
transmutation is *magic will* in a grade  
of strength that is unknown under ordi-  
nary circumstances. Therefore this de-  
gree takes years and requires the great-  
est mental seclusion together with  
utmost effort to collect powers neces-  
sary for a successful transmutation.  
This strictly retired and almost mi-  
nutely regulated and conducted life is  
important, for even the smallest negli-  
gence in the initial mental training  
endangers the outcome of the *Opus  
Magnum*.

The exoteric operations are identical  
with those of the *Famuli*, but at this  
point the alchemist makes Faustian  
attempts to influence the purified and  
distilled primal matter by volition!

If all the preparations and training  
gained in mental chemistry and Kab-  
alistic yoga were perfect, then chemi-  
cal matter would be an obedient serv-



ant to the orders of the alchemist. For primal matter, this odd proteus, takes on every form that is projected toward it by the casting force of a mighty creative will. A powerful personality, the owner of extraordinary psychical faculties, is called a *magician*, and a successful alchemist can be only that one who previously had become a *magician*!

The third grade is that of the adept. An adept or *magister spiritualis* of Hermetic sciences is occupied with the realization of final conceptions in arcane cosmogony. His retort is changing into a symbol of the Universe, and the *prima materia* lying in it goes microcosmically through all the variations which led to the objectivation of our present world. At this third and last step the adept tries to release *spirit*, or energy, from under the shackles of matter.

The contrary current, that antagonistic spiral movement, which balances samsara and works against the current leading into incarnation, or the formation of matter, is started at the point where the brain flares up in finding of the idea of salvation. At the same time, when a right directed cosmic spiral, drawing spiritual substances into the whirlpool and materializing them, is changing into the left directed cosmic spiral of liberation, a great possibility presents itself. Now the practising adept, by expedient of a sort of mystical union with the primal matter in the retort, and through maximal concentration of his will upon the substance, can transfer this previous idea upon the substance. By this time, operations must be completely finished and our *prima materia* must have reached a state of utmost purification. The traditional operations when consequently carried out, lead to the accomplishment of the philosopher's stone.

In all of the three alchemistic grades, *exoteric operations are the same*! In reality, however, these operations are conducted in the same manner as in the *Famulus* degree.

#### **Power of Mind over Matter**

Practical results in spiritual chemistry are made possible by the recognition that mind has a primal suprem-

acy over matter. However, not all kinds of matter can be influenced. The universal substance, purified from specific attributes, in its original clarity, is inclined to submit to directives of the mind. All other specially differentiated mediums carry numerous dispositions, tendencies of some sharply determined order, which when mingling with ideas of the mental projection are liable to deviate from the right path. Therefore alchemy is searching after a not-differentiated matter, called *prima materia*.

Primal matter is the first great mystery of alchemy, the real name of which had never been divulged by adepts of the ancient Hermetic science. The test of a neophyte's talent was this very item. It had to decide whether he had made satisfactory progress in reading Nature's secret glyphs. He had to find out for himself what was primal matter!

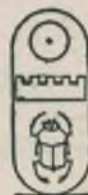
In a higher sense of the term, *primal matter* is the Soul. Its astral and physical analogies are: Psyche and Intellect. But the chemical base was never permitted to be named and this interdict is even today in power. Nevertheless, if direct revelation cannot be made, the pupil trained in analyzing Hermetic symbols will very soon find out what is understood under the cover name of *prima materia*.

#### **The Mystic Operations**

The operations of Hermetic chemistry are analogies to the seven degrees of Eastern yoga; that is, they are synchronistic processes. Thus, in coordination with physical practice, mystical phases of Hermetic yoga must be attained. The traditional operations are:

Calcination  
Solution  
Distillation  
Putrefaction  
Sublimation  
Multiplication  
Projection

These procedures do not always ensue in the order as given above. Supreme Hermetic instructions simplify operations into root words of the Esoteric algebra, and at its ultimate definition reduce everything essential into the sublime processes of solution and coagulation.



The operations must not be regarded as single ones; for instance, distillation (and also other operations) comprises a series of repeated procedures, which represent whole cycles of chemical and psychochemical action. Laboratory work is always adapted to the synchronistic mental progress, while development of the *prima materia* is individual and the number of repetitions, just as their succession, depend upon personal qualities.

### **The Elixir of Life**

In the course of alchemistic work, the Adept arrives at a point where primal matter assumes a maximal concentration. This is the degree of the Quintessence, which represents the highest potency that the tendency of will for life can bring about. This preparation possesses wonderful qualities. It starts regeneration in organisms where atrophy has already begun its devouring work. Worn out and exhausted tissues are revitalized and strengthened by it. Biological systems are restored to such an extent that the *autonomic reparatory* functions of the organism eliminate illness—hence, its rejuvenating and life-prolonging effect.

The traditions of Hermetism allege numerous cases, when adepts have prolonged their lives to centuries. We know that so long as the elixir works, the organism cannot grow old; however, the application of this omnipotent essence goes with great danger. For instance, in a wrong dose it may have an effect contrary to what is expected; it may kill an unprepared organism!

Another risk is, that it increases all animal functions to an unprecedented grade, and the neophyte drifts very far away from the actual aim of his present incarnation.

Therefore great adepts did not stop at the *gradus quintessentiae* in their operations, but led it over into the loftier mystery of Cosmic salvation of the *prima materia*! They brought about and produced the panacea but did not employ it. Their real aim was not to keep up an actually unbearable physical immortality, but to cure Spirit from the sickness of Matter, and remove forever the illusion of Death.

### **The Philosopher's Stone**

The fixation of matter, the arresting of the Elixir of Life, allows another use of this Great Magisterium. The elixir, fermented with gold, becomes multiplicable, and the arcanum condensed into a red powder can catalyze metals of lower order into gold. This property of the *panacea secretorum* caused many troubles in the middle ages. It is because of this possibility that interest and thirst, greed and passion, charlatanism and crime were turned toward alchemy. An impatient horde of fanatics and villains succeeded in invading the outer sanctum of alchemy. Fools had followers and so did impostors. Pitiful, ridiculous, and tragic episodes came forth from the grotesque dance and wild pursuit of the phantom of gold.

Those who were in possession of the secret did not make gold. They strictly guarded their incognito and confined themselves to the role of esoteric teachers, now and then fulfilling a supreme mission in presenting a small fragment of the *stone* to some dignitary or talent, to keep alive the belief in transmutation, the possibility of which was to be made evident throughout generations—for this is the only passable way to the Sanctum of the *Mysterium Magnum*. After the bestowal of the "Red Lion" they always disappeared, knowing man and sin; but they managed to keep on fire the sacred light of Hermetic wisdom.

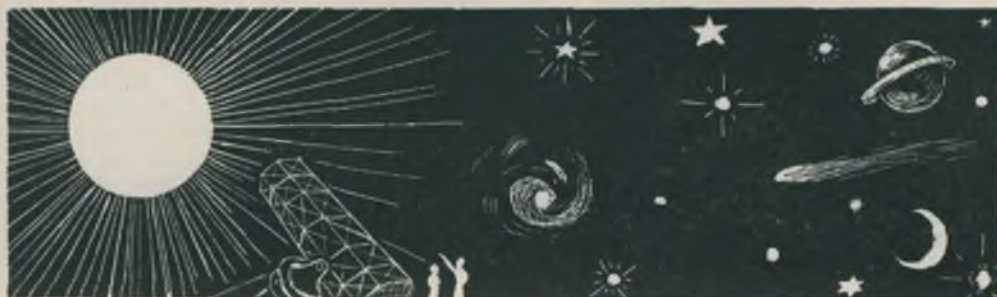
Sometimes vanity of the pseudo-adepts did not permit to acknowledge the origin of the wonderful essence. As a rule, such unethical conduct, resulted in a shameful end in jail, or much more often on the gallows or scaffold.

With regard to historically proved cases of real transmutation, many documents have been recorded. Even very skeptical critics of the past century could not question that on several occasions the alchemists made gold. Examples of this kind can be found in Bischoff's excellent *Victory of Alchemy*\* and Schmieder's profound *History of Alchemy*.\*

\*These books are not available at this time.

(Continued on Page 414)





## Star of the Magi

By MIKAEL, F.R.C., A.F.R.A.S.

The author, a Rosicrucian and a university professor of astronomy in one of the capital cities of Europe, cannot reveal his true identity, for his country is still under restriction by the forces of the occupying government.



THE marvelous phenomenon of the Bethlehem Star will remain united forever with the most important event in the history of mankind—that is, with the moment of the coming of Christ to the world. Its echo resounds in the hearts of Christian believers as well as in the minds of scientists who endeavor to explain this phenomenon in a natural way. The amount of literature concerning the Bethlehem Star is enormous indeed. Notwithstanding such information, from time to time there still appear new articles in special astronomical periodicals. This article endeavors to explain the apparition of this star from the astronomical point of view, even to the point of computing the exact moment of the phenomenon.

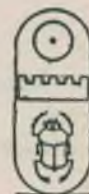
From the other side, theologians, too, continue to investigate this phenomenon; they insert their results in special periodicals as well as in publications for the general reader. Theologians, with very few exceptions, do not have sufficient knowledge of even the most fundamental laws of astronomy. On the other hand, astronomers who publish their own theories on this matter do not seem to take into consideration the text of St. Matthew, particularly Chapter 2: Verses 2, 9, and 10.

Now the time is approaching when the phenomenon of the Bethlehem Star,

as well as other little understood phenomena, ought to be at last properly understood in the light of what we know today. The earth-shaking tumult which we are now experiencing characterizes the end of the Piscean era and the beginning of the new Aquarian era. The new period in our history will bring justice and the Holy Spirit to mankind. The commencement of this era, which is leading to a higher plan for man, took place about 1880 A.D. according to the *Olahm Ha-Yetzirah* (world of formation). But there must pass some period before "the Word becomes flesh." In the physical plan, the beginning of the Aquarian era will arrive, according to the author's researches, about 1950 A.D. This moment agrees very well with the one given by Hindu astrologers. Other authors, however, give quite different dates; for instance, Rudolph Steiner gives the date 3573 A.D. Such a great difference results partially from the impossibility of an exact definition of limitations of the constellations, such as Aquarius and Pisces, which enter far into one another. As to Steiner, we find that he defines the commencement of the Aquarian epoch without grounding himself on an astronomical basis.

### Bridge In Formation

There are times approaching when the Realm of the Spirit will be understood in the proper way by all mankind. Already eminent representatives



of mathematics and science, such as A. Eddington, J. Jeans, and others, are separating themselves quite clearly from the materialistic views which were predominant in these sciences in the second half of the nineteenth and in the beginning of the twentieth centuries. There are arising new branches of knowledge forming a bridge between the terrestrial and Cosmic life. The first general Congress of Cosmobiology was arranged in France in 1937 under the auspices of the Paris National Observatory and Academy of Medicine. It shows that so-called mundane science has come at last to understand the relation of the human life to that of the Universum. On the other hand, parapsychology, or the new metaphysics, is announcing the uniting of the bridge which will join phenomena of the material world with that which is purely spiritual.

#### **An Astronomical Picture**

It is not the author's intention to consider critically astronomical theories inferring that the Bethlehem Star might be a comet, a star which may be described as a Nova, the planet Mars or, finally, a special conjunction of Jupiter and Saturn in 7 B.C. This latter view is now adopted by most astronomers. All of these conceptions must submit to criticism. This follows from the careful consideration of the astronomical picture of the above-mentioned planetary conjunction. One may see that the conjunction of Jupiter and Saturn in 7 B.C. was indeed peculiar. As a result of the combined motions of the earth with Jupiter and Saturn traveling in their respective orbits around the sun, there arise some apparent loops in the celestial pattern of movements described by the latter two planets. In consequence, a geocentric conjunction took place three times during that year—29 May, 30 October, and 5 December. Afterward there seemed to be no relationship of these planets; however, this event recurs every 854 years.

The conjunctions of Jupiter and Saturn are not exceptional phenomena because they are repeated exactly every 854 years and approximately every 238 years and nearly every 60 years. These planets participate in the apparent diurnal motion of the celestial sphere.

Consequently, they could in no way stop above the place where the infant Jesus was born.

But there arises here another difficulty. Suppose that the Bethlehem Star stopped above the place where the child was born. It then had to be in the zenith of that place. Since the geographical latitude of Bethlehem is plus  $31^{\circ}.8$  and the declinations of Jupiter with respect to Saturn at the moment of conjunction were  $4^{\circ}.7$  and  $6^{\circ}.0$ , it follows from there that at the moment of their culmination, the mean zenith distance of these planets was  $37^{\circ}.2$ . Consequently they were far from the zenith of Bethlehem and in no way the place where the Baby was lying. None of the astronomical conceptions—that is, the possibility of a nova which might have appeared just then, a certain comet, or the planet Mars—are to be accepted. First, no nova or comets are noted in the history of astronomy for those times, but if they were, they had to have their declination at plus  $31^{\circ}.8$  and be bright enough to be able to guide the Magi to Bethlehem. Notwithstanding, they, too, like celestial stars, could not in any way pause over the place where the child lay, because the rotating motion of the terrestrial globe cannot be stopped.

From the above we see that in astronomy conceptions concerning the Star of the Magi cannot resist criticism. Consequently the appearance of celestial bodies may not indicate the child's birthplace.

#### **The Astral Viewpoint**

Adherents of the above conceptions, who persist in the astronomical nature of this Star, should accept the astral point of view. This branch of science endeavors to explain the origin of many myths, legends, and heroic epochs by corresponding actions which take their place on the celestial sphere. Heroes of such actions are the sun, the moon, and constellations. Such actions are mostly zodiacal. According to the views of Charles Dupuis, the birth of the Infant Jesus must be understood from the astral point of view. Now, one cannot deny the great beauty of the stellar sky toward the end of December. At midnight on the 25th of December we see, high in the meridian, the constel-



lation of the Crib (Orion), and on two of its sides are standing those constellations known as Taurus (Bull) and Aselli (Ass). In the Crib lies a Baby (the Sun) who was born after nine months, counted from Annunciation Day—the 25th of March. In this constellation we see three Magi, and they are the three bright stars in the belt of Orion. They are situated to the left of the meridian toward the east. They seem to pay their homage to the Newborn. We also find here a Herd (Milky Way) and Shepherds—the Great and Little Dogs. These, together with the Magi, seem to adore the Baby.

But even if we accept this conception, we cannot find a proper place on the sphere for the Bethlehem Star. It should have been standing over the Baby lying in the Crib, for Jupiter and Saturn were situated, as it was shown, in the proximity of Pisces far in the west.

Now, can the pure astral conception be accepted? We come to the conclusion that the luminous phenomenon, which in the Greek text is called *Aster* and in the Latin, *Stella*, should have been in immediate proximity to the earth in order to enable the Magi, who were following this phenomenon, to be led to the Baby without further difficulties when the Star stopped above the Grotto in Bethlehem. At that time it had to move above the earth's surface at the maximum height of a few hundred meters. It was, therefore, a peculiar star.

We have seen the conjunctions of Jupiter and Saturn every few hundred years. Consequently they could not have announced to the Magi of the

Orient incidents of such an importance to the earth as the incarnation of God's Word. They did not need to for, after all, being *initiated in the mysteries*, the Magi knew about it from other sources. The knowledge of the coming of a Savior to the earth had been accepted for many ages. The Star for this arrival radiated upon the *spiritual eyes* of the Magi and, being obedient to its sacred character, they set forth in order to pay homage to the Newborn.

In searching for such a method we apply parapsychology, or the new metaphysics, a science which concerns little hitherto known phenomena of the human spirit. It is a gateway which leads from the heart of matter to the spiritual world and is being examined by the Mundane and Hermetic sciences alike.

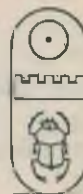
#### **A Luminous Phenomenon**

The Star of the Magi could not have been a celestial body, but must have consisted of a certain luminous phenomenon which was moving in the proximity of the earth's surface. The strange behavior of this Star seems to show that this luminous phenomenon was especially created Ad Hoc for this occasion. This Star was on the border of *visible* and *invisible* worlds. It had attained a historical moment, which we may call the moment of the Incarnation of God's Word. This act was accomplished in majestic calm with the accompaniment of the chorus of Higher Hierarchies that then descended to the earth, adoring God with the marvelous words: *Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis.* (Glory be to God on high and on earth peace to men of good will.)

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Send a distinctive Christmas folder. Let your greetings truly speak for you—have them represent your understanding of the real *mystical spirit* of Christmas. We have especially prepared a very handsome folder, rich in color, attractive in design, and inspiring in its wording. The folder, *with envelope to match*, is printed in several colors and has an inconspicuous symbol of the Order. The folder is most appropriate for your non-member friends as well, and will evoke their comment. They are economically priced at six for 80 cents or one dozen for \$1.35. We pay shipping charges. *Order now* and avoid last minute Christmas congestion of the mails.

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Rosicrucian Park San Jose, California



## THE MYSTIC PATH OF ALCHEMY

(Continued from Page 410)

The main argument against the probability of transmutation, that false doctrine of the stability of elements, has been completely refuted in our days. And to make it more interesting, quicksilver (in alchemistic terms, *mercurius*) was the element from which Professor Miethe, the famous photochemist, produced gold quite accidentally.

It is known that *hydrargyrum* was the substance in which most middle age alchemists sought the *prima materia* of the philosopher's stone. As matters stand, the fact is that although gold can be made of mercury, yet the *prima materia* of the Wise is not *hydrargyrum*; that denomination of mercury as initial base is merely symbolic and signifies the distillate of the original matter, a gaseous state. However, this deeper recognition led several explorers to the equally false inference that the philosopher's stone was identic with oxygen.

The heating of *hydrargyrum*, with or without potassium nitrate, develops oxygen. Paracelsus remarks in his *Manual Alchemistica*, that even merely staying near a retort, while the artist is sublimating *mercurius*, is refreshing and strengthening. "The Sublimation of quicksilver has this operation, that even the Air in its vicinity has a recreative effect" (Paracelsus, *On the Ills of Metals*). Potassium nitrate in itself is also an ample source of oxygen.

This element doubtlessly possesses many properties such as have been described as characteristic of the Great Panacea; however, it is also not equal to the *arcanum magnum*. Inhalation of *oxygenium* accelerates biological functions, vigorously improves general health, enhances exudation; but the duration of life of those who are submitted to its effect is being abridged. Biologic activity in condensed oxygen gas is very soon made impossible, as that element rapidly burns up carbon bases, exhausting thereby vital powers of the organism.

### **Hermetic Meditation**

Alchemy prescribes to its neophyte a special kind of yoga. In the begin-

ning he must meditate over elementary phenomena of chemistry, such as combustion, fire, attraction, repulsion, magnetism, electricity. He contemplates upon these subjects and tries to experience spiritual analogies in his mind and to realize the connecting links between the two aspects of reality. He probes into various strata of nature, descends to the mineral, botanic, zoologic kingdoms, achieves direct insight, and finally merges into the fathomless depths of his subconscious self.

To make Hermetic meditation easier, teacher-adepts compiled tablets, or sheets, for use of the neophytes, containing the most important particulars, mystic illusions, of those dark and often uncanny regions, through which leads the path of future adepts, when wandering to reach the final perfection of the *Opus Magnum*.

Experiences of onetime masters had been fixed in the form of pantagrams, mystical diagrams holding etapes and phases of the twofold way, sometimes giving warning of lethal dangers looming on the path. The diagrams, contrary to the texts, contain unvarnished truth. After a completed preparatory training in Hermetic symbolism the reading of these tablets constitutes no difficulty for the initiate.

A very good collection of meditation tablets was published by the European Association of Rosicrucians under the title *Little ABC Book for Beginners of the Sacred Art*.

### **Signatures**

The greatest masters in the science of signatures were the Rosicrucians: Paracelsus and Jacob Boehme. This interesting faculty consists of imparting details on use of the law of dividing space into virtual sectors, which carry characteristic potencies when analyzed.

In its ultimate essence the science of signatures is nothing else than the knowledge of a certain Hermetic Code gleaned from extraordinarily deep observations of nature. By developing it to perfection, we can locate and recognize hidden factors of all natural objects; we can establish or discover their trend of action, and understand the



idea taking shape in expression of a special form.

### **Atomic Fission**

Whenever popular physicists attack Alchemy and the Hermetic Art, some lecturers usually defend it with the argument that alchemists were genial dreamers whose dreams were realized by modern chemistry, and as to the philosopher's stone, they state that that has been found and has reached its fulfillment in the discovery of radium.

Radium, this new magnificent element, would thus be identic with the long-desired Stone, a living proof of transmutation of the elements and a *remedy of otherwise incurable cancer*.

To laymen or superficial thinkers this may sound satisfactory, but those who have a more profound insight into matters will not content themselves with such nonsense. In possession of facts it can be most firmly stated that science was never further from finding the Great Arcanum, than in the discovery of radium. We may even add that it has reached the opposite pole of the philosopher's stone, for that which was found in radium was not the panacea, but one of the most effective destroyers ever known to man.

Within the intramolecular construction of radium and uranium, terrible forces of devastation are dwelling. The atomic bomb has already given a small taste of what are the advantages of radioactive elements in a modern war—but as yet no brave man has dared to cast light upon radium's destructiveness in medicine. Hermetism must point blank refute the idea that radium therapy has any real therapeutic value. What is called so is nothing else than diathermal heat effect! It is a well-known fact to physicians that great havoc is wrought by radium when it is kept a little longer in the vicinity of a living body. But even in case of a somewhat prolonged application, the consequences are combustion of the tissues, a dying off, or a drop in the vital functions, and incurable anaemia leading to death. We have many examples of explorers directing scientific work of the researches becoming victims of the lethal radiations. The discoverer, Madame Curie, herself died of radium anaemia in the prime of her life.

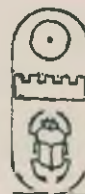
Radium emanation is of restrictive effect on organic functions, especially that of the endocrines, which are considerably weakened by it. It has been repeatedly shown that under its influence red corpuscles are weakened in their power of production; also death may ensue as a result of pernicious anaemia. The little therapeutic value that radium has, is the result of its destructiveness. Radium, for the time being, can stop the extraordinary rankness of virulent cancerous tissues, and bring thereby temporary relief from complaints. On the other hand, of course—and to be regretted—is the price to pay in lessened function and *damage of other organs of vital importance*. The regenerative capacity of the tissues is minimized, and the plague, after short interception, attacks anew with threefold power a much debilitated organism.

Radium, just as all phosphorbarium sulphate compounds, is an aggregate of atoms in the state of decomposition, where a tremendous disintegration of dynamic energies is going on. To make such an element the base of healing processes is a very impractical thing.

Our Hermetic Magisterium, the Great Elixir, is not a bearer of devastation and disintegration but the supporter and principle of everlasting life, and as such cannot be identic with radium.

Coeval science experimenting with atomic energy is young as yet. The methods by which it strives to release energy are primitive. From among the materials adaptable for this purpose it knows only uranium, plutonium, neptunium, and a few secret compounds which have not been published. But atomic power is not confined to specific materials. Within several decades, science will lay hold also of that secret which covers unlimited release and direction of chemical energy in general. According to tradition, this secret was universally known in Atlantis, as electricity is known in our days. If that point is reached again, then only one step separates humanity from the ancient mystery, the essence of which is the regulation of atomic power by sheer force of human will.

When man is able to control atomic power through his mind, the golden age



of Atlantis will return, and our successors will get a second chance to decide whether they want to exterminate their countries, together with their civilization, or sublimate powers into spiritual blessings for a happier generation.

According to Hermetic tradition, it has come to pass more than once that high cultures disappeared in consequence of the knowledge of this secret. The history of Earth records two such cataclysms, and similar occurrences are alleged to have taken place on the surface of other planets.

In our closer vicinity, cosmic memories of the explosion and dispersion of a giant planet are reported by the chronicle of the bursts of light which speak forth to science. Far away, between Jupiter and Mars, where hundreds of small planetoids revolve around the Sun, a mighty heavenly body once ran on his way just as other members of our system. It is said that the inhabitants of this planet destroyed their home in a gigantic atomic war, led by dint of magically directed atomic weapons.

At the end of the past century, amid the turbulent activities of shaping the new age science, an American physicist, the pioneer of untrodden paths, came upon the clue of a great esoteric law. This law regulates the formation of matter, and by its knowledge one can annihilate physical compounds, or rearrange synthetic units into new bonds. Our man, named Keely, followed a contrary direction to that of Thomson and yet he arrived at a similar result. The electron theory published by him was quickly forgotten. His inventions were regarded fantastic and, according to contemporary conceptions, impossible, but now we know that Keely was right.

One of Keely's greatest discoveries alludes to occult laws in high physics. In his theory any substance can be dissolved if we hit the inherent key sound

of its compound and intensify the etheric vibration. As is known from the laws of acoustics, every object has a special keynote. If we can fix this, then with the help of a specially constructed instrument we can also reproduce it; and through a mechanical *intensivator* built into the apparatus its frequency can be raised to a many thousandfold of the original power. Intensifying happens at the simultaneous sounding of the higher octaves, while synchronistically striking the keynote. An object tuned in this way, and connected with the wires of the apparatus, breaks up into atoms. The application of wires indicates that Keely first converted sound into kilowattenergy and then intensified it. Dissolution with his machine was not explosionlike as with the atomic bomb. It had the character of incineration; the substance on contact crumbled to dust.

Keely demonstrated in several experiments the working of his intensivator. He at first used gold and platinum wires; later, an elastic string was sufficient to connect experimental objects with the machine, and these always turned to dust after the switching on of the current.

Keely strived to disperse the *electrontriads*. According to his theory, the nona of any keynote is that agent which when intensified effectuates decomposition. This discovery is of special import for the Hermetist, because it confirms certain religious and mystic traditions, which explain the creation of the World with the appearance of a Magic Sound or Logos on the dawn of our visible Cosmos. Sound, tone or voice, all vibrations synonymous of the Creative Mind, that mysterious mantra of the Logos, could condense dissipated electrons into dynamic systems. Sound can become a Magic Spell which compels microcosmic units to aggregate or to become one with macrocosmic hierarchies.

The  
Rosicrucian  
Digest  
December  
1947

#### HAVE YOU HAD PSYCHOLOGY TRAINING?

We wish to contact members who have had training in psychology. If you hold an academic degree from a recognized college or university, and if your major or minor subject was psychology, will you please communicate with the Supreme Secretary? Please do not write unless you have the above qualifications.





# The Unknown Philosopher

LOUIS CLAUDE DE SAINT-MARTIN

By STANISLAW AND ZOFJA GOSZCZYNSKI, F.R.C.  
Officers, Grand Lodge of the A.M.O.R.C. of Poland

## PART I



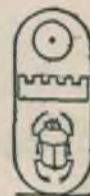
IN THE great family of nations, notwithstanding the differences of race, nationality, and language, there is a tendency for spiritually awakened men to gravitate to each other; the men of kindred souls who seek the plenitude of their humanity and who, unable to attain it solely on the physical plane, pursue it in the higher regions where their ardent yearning leads them to the very sanctuary of the Living God. Those wayfarers recognize each other by signs visible and invisible, and discover the degree of development and rebirth in

the spirit as real and definitely achieved. In cases of special spiritual nearness the link between them becomes so close that even so-called death ceases to be an impediment.

Not always does a spiritually united family exist in the flesh at one time but each of the members discovers sooner or later its traces, and benefits by the spiritual hoardings of predecessors. Each one on the way to self-development tends to the knowledge of his own self, endeavors to unveil the transcendental, eternal picture concealed in him, to unravel the text of God-thought deposited in him and attain its fullest and purest manifestation.

Here can be aptly quoted the words of the Gospel: "Seek, and you shall find; knock, and it shall be opened to you." Whoever ardently desires, perseveringly seeks and yearns to reach the Divine Ideal with the whole strength of his soul is sure to find support.

Indeed, the courageous conquer the Kingdom of Heaven by subduing the opposition of the lower instincts of nature, by scorning any compromise and tending ever higher toward the Kingdom of Light and Liberty. Louis Claude de Saint-Martin was such a knight bent on the quest of *light*. He has been acknowledged as one of the greatest mystics of France, but the work of his life is not solely in the books he wrote. His whole existence was devoted to the idea of a great renaissance of mankind, and he awakened a profound echo not only in France but also in the West and East of Europe. We find traces of this influence in the creative works of our prophetic poets, markedly in Adam Mickiewicz.



To be able to understand Saint-Martin one must go deep into his work; peruse his wide correspondence, study his biography (published by Papus, Matter, Franck, and others) presented by many authors and critics, often partially and wrongly.

A keen observer should have no difficulty in discovering the real Saint-Martin, a picture not blurred by superfluous and erroneous suggestions.

His real self passed through various phases of development; a disciple and adept of the esoteric science of Martínez Pasquales, who was a sociologist, a theurgist, and a mystic, we see the rungs of the ladder he mounted, marked by the very title of his successive books: *The Man of Desire*, *The New Man*, *The Ministry of the Man-Spirit*.

The principal traits of Saint-Martin's character were manly energy, vigorous activity, and also a womanly, fine sensitiveness and inborn refinement. His undaunted and unwavering attitude when he stood up in defence of professed ideals, virtually supported by his mode of life, often made him seem hard, even toward friends, but he was the first to suffer. A tenderness springing from the heart would strive to allay the pain he could not help inflicting on others.

The mysticism of Saint-Martin was not abstract and separated from life. He endeavored to penetrate the very depth of the Godhead and with the searchlights of knowledge illuminate all the aspects of life. He had discovered the secret of happiness on earth, perfect balance between law and duty, harmony of professed ideals with everyday life. He considered that the co-existence of various people should be based on fraternity, leading toward the spiritual equality of all and to the freedom which is the natural outcome of the principles of brotherhood.

The doctrine of Saint-Martin is clear and simple. Its truth can be easily perceived by any man of good will, because the French mystic had first gained the knowledge of divine laws and fashioned his doctrine accordingly. Through his works he desired to diffuse the light of knowledge imparted to him by revelation, and yet a dread of possible abuse

on the part of people, unprepared or persistently of bad-will, induced him to use the esoteric veil of symbols, when approaching truths destined for the initiated. The work of his life made his name immortal, not only in his own country but throughout the world, since the ray, started from the source of universal light, shines irresistibly for the whole of mankind.

### **Early Years**

Saint-Martin was born in Amboise, January 18, 1743. Very little is known about his childhood. His mother died soon and this loss must have had a deep influence on the molding of his personality. Thence his excessive sensitiveness, the outpouring of feeling in quest of response, and the sweetness of his refinement. Between him and his father there was lack of understanding and even in the early years of Saint-Martin's activity clashes became unavoidable. Not much is known concerning his brothers, but it also seems that no harmony existed in this relation. Sorrow stung the heart of Saint-Martin in early childhood but his reaction showed more strength than weakness.

In the background of a not-too-happy childhood, there arose in the child's soul yearnings for a higher life; shortage of love in his family circle incited him to seek the love of God. The letters of Saint-Martin tell us how conscientiously he tried to fulfill his duty toward his father, even at the cost of great sacrifice, thereby impeding the plans he had made for his future. After he had finished school, his father wanted him to study law; Saint-Martin was obedient to this wish. Nevertheless, he was soon convinced of the impossibility of continuing in this direction. The intricacies of law, its relativity, went against the grain of his character. He was looking for another sort of law. In this period of his life, he could not see his way clearly, conscious will power was still missing—thence his second mistake: military service. This also did not last long, but in this station of life something began to crystallize in the interior of his being—a door seemed to open on the enchanted garden in which he was to begin his mission. He became acquainted with Monsieur de Grainville,



an officer like himself, and with De Balzac, both disciples of Martinez Pasquales. Gradually their relations grew closer. Saint-Martin was received into the inner circle of Martinez Pasquales; he became initiated and became to Martinez Pasquales a chosen pupil and secretary.

Saint-Martin left the army and devoted himself entirely to his work. The idea of the Reintegration of Mankind advanced by Martinez Pasquales appealed to him strongly. Loyally and with great fervor, Saint-Martin began to execute all the orders of his Master, studying his theory, submitting to recommended and theurgic practices.

### ***Significant Influences***

The turning point in the life of Saint-Martin came when he met the "Unknown Agent" (L'Agent Inconnu). This was a being who belonged to the higher spiritual planes, put his stamp on the lodge at Lyons, and especially inspired Saint-Martin. Now the individuality of Saint-Martin began to crystallize, making him more and more interested in regard to the collective work in the lodges and to new personal contacts as, for example, with the Mesmeric Society, and the numerous occultists of the time—English, Italian, Polish, and Russian.

Friendships with women played an important part in the life of Saint-Martin; their tone was lively and enthusiastic, and seemed to flow from a need of spiritual communion with the pole of eternal womanhood. However, Saint-Martin used to say that he was made solely for spiritual life; he never married.

His biographers enumerate a list of prominent women of the time. The Duchess of Bourbon, Madame de Bry, Madame de Saint-Dicher, Madame de Polomieu, Madame de Brissac, and others. A significant role in the life of Saint-Martin was played by Madame de Boecklin (thanks to her spirituality and her great intelligence). She inspired him to read the works of Jacob Boehme. The preceding years of his life were only a preparation, for now his soul opened like a flower. The light of spiritual knowledge streamed from the works of Boehme into the prepared interior of Saint-Martin's being and

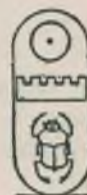
gave an unwanted glamour to his mission. He felt a new plenitude of realization, a freedom from the fettering influence of the exterior world, henceforward only a field of action, a scope of fruitful service. The great French Revolution left him unshaken. As an initiate of high degree, he could easily unravel the meaning of tremendous events but, though compassionate for the mass of suffering showered on France, he never tried to avert the decisions of destiny as did other initiates, according to Cazotte, a man of high moral worth and a mystic, with whom he was in close relations. When death overshadowed Paris, snatching at high-born victims, Saint-Martin felt safe in this city, while he gave help to the needy without fear for his own life which he had entrusted to God. When forced to leave for Amboise he remained there to the end of his days, correcting and completing his work. He died on October 13, 1803. The pupils of Saint-Martin state that the last moments of his life were ecstatic. Light surrounded and transfigured him. He already had lived on another plane, and proved that the death of a mystic and initiate is free from the dread of the unknown. For a liberated soul, death is a shaking off of the limitations of matter, a return from exile, a reunion with the Celestial Father.

### ***The Mission***

We propose now, after having perused available documents, to present more exactly the phases of the development of Saint-Martin. His soul sought to manifest itself in exterior life in a way corresponding to his yearnings and vague desires. His meeting with De Grainville and De Balzac brought a change in his whole life. He seemed to receive a patent directive as to the future trend of his life. From his early youth he was always ready for an eager subjection to the interior imperative. Never did his exterior nature give opposition. It seemed to be a foresight of his own mission which exacted a holocaustal renouncement of his lower nature, a compromise in the service of truth, modesty and humility.

Martinez Pasquales was the first teacher of Saint-Martin. The chief

(Continued on Page 423)





## The "World-Master" Bugaboo

By THE GRAND SECRETARY

(From *The American Rosae Crucis*—October 1916)



SO MUCH is being said and written these days about different "World Masters" who are coming here from the East and South, to reform or revise the thinking of the Occident, that one will find relief in the Rosicrucian statement: "We have no World Master coming!"

Various occult, esoteric, or fanatic organizations in America have claimed, from time to time, that in a far distant country a child prodigy or a superman are awaiting the time when they will be called here by their respective organizations to go among the people and preach.

In some cases the "World Master" is claimed to be a reincarnation of the man *Jesus*, or "The Messiah," or the Christ. In other cases he is a mystic who has lived continually on the earth for thousands of years and has discovered the principle, law, or secret of living forever.

In nearly all cases money is constantly solicited for the support and eventual transportation of the "World Master" to the much reform-burdened America.

Why?

Does America need a World Master, a superman, a mystic god, an avatar of the Orient, to lead it to an understanding of goodness, love, justice, peace, and power?

Cannot real, ordinary, practical, good human beings of American fealty and American patriotism show to us mortals the way to Light? Or are we ever to be considered as hero-worshippers, carrying in our pockets miniature portraits of a child or a mystic who is coming someday to lift us out of the bonds of slavery to the freedom of Love and Happiness?

And—are not the natural laws of God, the inspiration of God, and the dictates of God sufficient for us any longer? Must Jesus be reborn for our salvation? Did not the once present-on-earth Jesus give us all the most practical, helpful, and simple laws that we require for attaining physical and spiritual perfection so that the Kingdom of Heaven might be attained?

Rosicrucianism teaches—and demonstrates—that God has already revealed unto men the manner in which all mankind may attain perfection. It demonstrates in a practical way that no one man can accomplish a reformation of the world, but that by cooperation through unity, without superior personalities, and with equal humility, all may bring about that which no self-styled "World-Master" can accomplish.

Rosicrucians have no World Master. Each group of workers in a Lodge has a master who is their master servant—not one who is superior to them, but equal with them. Each nation, each section of a nation, has its Grand Master, who is the greater servant. Each



Jurisdiction has its Emperor, who is the greatest servant of all because he serves the greatest number and is the most humble. Our most beloved Master is our supreme executive in Memphis, Egypt, and he holds that position not because of any superior knowledge or power, but because he has demonstrated his ability and willingness to sacrifice his whole life to an almost inconspicuous but a mighty service to hundreds of thousands of human beings in all parts of the world. And while we all would like to see the dear old El Moria Ra of Memphis and thank

him for his service as a brother, he will never come to this country as a World Master to reform us or to demand homage, honor, tribute, or ceremony. By invitation he may come sometime as a brother calling upon his beloved brothers and sisters, but his visit will not be preceded by contributions and assessments or arrangements like unto the preparations for a king or demigod—that is not Rosicrucianism, whatever else it may be. We are not given to the worship or glorification of human personalities, but of God, now and forevermore.



## Temple Echoes

By PLATONICUS, F.R.C.



BLESSED Christmas is near again. For a few days just before December 25 an aura of peace and good will *does* seem to settle over the world. The harsh voices and hate of unending conflict are stilled momentarily, and men wonderingly contemplate their latent brotherhood.

The effective return of Christ will be when this spirit of Christmas reigns permanently among men. Jesus need not and probably will not return as an historical person, but the *infusion* of Christ Consciousness into the hearts and minds of thousands of *ready* persons throughout the world will signalize the New Dispensation, the millenium of peace.

Ah, that peace might come through our fervent desire for it! The rude fact is that the majority of men still do not effectively live and think in terms of peace. If present policies continue between nations, and permanent peace is not established within the next five years, there is due to follow an immense catastrophe, and then the hope of some kind of enduring peace for the hapless survivors.

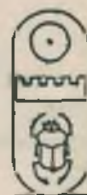
Drastic a perspective as this may be, it holds no terror for the mystical consciousness. We are trying each day to live in truth and in peace. We are trying to ameliorate, in our small and humble ways, the fearful Karma which man is creating through his ignorance and blind selfishness.

For an additional Christmas thought of hope, let us cherish the wisdom of the statement of Socrates that, "no evil can befall the good man, either in this world or the next." Christmas points up the goodness and love in mankind, the final and deathless reality of these divine attributes.

The spirit of hatred, war, and covetousness is fleeting and impermanent as the sands of time. The spirit of Christmas abides in the consciousness of God, and is as eternal as Infinite Mind itself, which is the All, that alone truly is.



One should be neither elated nor grieved over the present. The present is so fleeting that the causes of either sentiment are past when their effects are realized. Therefore, just say of what you experience, 'It is well.'—VALIDIVAR.





## Is There a Shangri-La in Tibet?



ACCORDING to Hilton's book *The Lost Horizon*, the hero, Mr. Conway, and his companions were somewhere in Afghanistan. Obviously, the supposed town from which they started, Baskul, is a veiled name.

The author could not afford to pin down any definite city as he would have become involved in political difficulties. From this city in Afghanistan, across the Tibetan mountains, through the famous Khyber Pass, down to Peshawar in India was only a short airplane hop, and the book plainly states that this Peshawar was the destination of Conway's group. However, the airplane, instead of carrying them southeast, carried them southwest, over the Tibetan mountains into a range of mountains in Tibet known as the Kunlun Mountains. Hilton spells this name *Kuen-Lun* Mountains. At the bottom of page 61 and the top of page 62, Hilton plainly describes these mountain ranges. These mountain ranges are not purely matters of imagination, nor are they fiction. They can be found on any atlas or even any small globe map of the world. Geologists readily admit that as far as they know they are uninhabited and largely unexplored, and

that they contain some of the highest peaks in the world. In fact, Hilton continuously speaks of the great mountain of this range called *Karakal* which is 28,000 feet high. This Karakal is plainly visible to the people in the valley of Shangri-La. "La," of course, is the Tibetan word for "mountain pass" and "Shangri" is the idealized name given to the valley position by the old Lama.

Nicholas Roerich in his many books such as *Aum*, *Altai Himalaya*, and so forth, specifically mentions that there are great Masters in the unnamed, unknown positions of Tibet. The *Rosicrucian Manual* speaks of the Masters being in some high far-off position of Tibet and gives the name of the place where the Master K. H. lived, but, of course, you cannot locate this name on any map or atlas.

We can surmise that there is a place comparable and perhaps even greater than Shangri-La, somewhere in the vast uninhabited positions of Tibet and, since the Kunlun Mountains are little known to us today, we may assume that such a place may exist among those mountains. Recent and frequent military flights "over the hump," or the mountains of Tibet, have not revealed to the crews any strange or large cities or structures, however.

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### THIRD DEGREE TEMPLE INITIATION

The Third Degree Initiation will be given at 3:15 p.m. Sunday, January 4, 1948, at the Oakland Lodge, Room 406, 610 16th Street. Those wishing to take this initiation please register with the Secretary of the Lodge. The Initiation fee is a one-dollar contribution to the General Fund.



## UNKNOWN PHILOSOPHER

(Continued from Page 419)

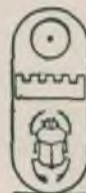
idea of his doctrine of the reintegration of man—that is, man's return to that primary state before his plunge into the material world of phenomena—swept Saint-Martin. Overcome by the greatness of truth and beauty, he willingly devoted himself to all necessary studies and required practices. In the school of Martínez at Lyons the way toward Illuminism led through practices of *ceremonial magic*. The last goal was the union with God. Martínez Pasquales founded a convent in Lyons under the name of Elus Cohens. It was a time when great interest was awakened by esoteric problems, by so-called magic. Under the guidance of Villermoz, whom Saint-Martin came to know, the Lyons Lodge expanded.

The doctrine of Martínez magic and theurgy seemed most appropriate to Villermoz. It was his mission to spread Illuminism in France. He appreciated team work. Common pursuits at first drew those two eminent pupils of Martínez together, but there soon appeared their differences of character and psychic organization. They parted on the question of methods leading to the ultimate goal. Villermoz chose the mental way which exacted an intellectual development and found its expression in ceremonial magic, whereas Saint-Martin chose the way of the heart and found his expression in pure theurgy. He found *magic* undesirable because it magnified individual will power, which often led to pride, imperceptibly penetrated into the interior, and caused, if not a fall, a stumbling on the way to renaissance. On the contrary theurgy as recognized by Saint-Martin developed ever-deeper humility, because of the tightening of the bond with God through prayer and imploration. Humility and simplicity, these two dominant traits of Saint-Martin's character, made him shun the pomp and resplendent form affected by the lodges. He was looking for a direct and simple expression of the experiences of the soul. He wanted above all to see and demonstrate the precious essence left by the intercourse with the Upper Powers.

An important landmark of Saint-Martin's development, as mentioned

previously, was his contact with the so-called Unknown Agent, whose communicated teaching made a profound impression on him. It was at this time that he wrote his first book: *On Error and Truth*. Ever trying in all his aims to be as near truth as possible, he signed this book with the name "The Unknown Philosopher." This inspired work, because of its unusual tenor, started much discussion, especially in the circles of the Illuminati. Its thesis was that through the knowledge of his own nature man can attain the knowledge of his Creator and of all creation, and also of the fundamental laws of the Universe found reflected in the law made by man. In this light was shown the importance of free will, this fundamental aptitude of man, which when ill-used, leads to the fall of man, and when used for the good leads to the enfranchisement and resurrection in the spirit. The Unknown Agent was active in the Lyons Lodge and copies were made of his teachings. Saint-Martin eagerly assimilated these teachings and as time passed and he himself received revelation he desired to share it with the members of the Lyons Lodge. Dazzled and exhilarated by the light of his own knowledge, he expected the same reaction on the part of his brethren. How great and painful was his disappointment when he met with a cold and suspicious reception on the part of the assembly. This experience proved tremendous because he realized the dread responsibility of unveiling lofty truths to *the unprepared*. It was a blow which through him reached the Great Mediator and was all the more painful. After this, Saint-Martin developed a great reserve, a fear of divulging higher knowledge. Here we find the explanation of a certain obscurity veiling the light contained in his work. He apparently adopted the Pythagorean maxim: "Man has only one mouth and two ears."

The exterior life of our Unknown Philosopher was a living web on which the thread of his interior life embroidered the design, and for its perfection he knew how to use any happening, fortunate or unfortunate, always finding therein a concealed instruction. Saint-Martin discovered the great worth of silence, a condition absolutely



necessary to assure inspiration. Was not silence a mantle protecting the invisible world from profanation? Nevertheless the school of silence was hard for a mystic of his temperament, whose soul desired above all to throw light into the dusk of ignorance.

A dry dogma could only impede the creative torrent of his interior life—silence could not fence his activity, but it served him to weigh spiritual gold before abandoning it to his pupil.

Next in turn was Saint-Martin's book *Tableau Naturel* (Natural Picture). Here the author treats of the relation between God, man, and nature. Man was deprived of his higher aptitudes and means, by reason of his plunge in matter so deeply that he lost the conscience of his primary nature, existent prior to his fall, which was a reflection of the image of God. Thus was man subjected to the laws reigning in the physical world. Through his fall, man stepped out of the frame of his own rights and ceased to be a link between God and Nature. Man possesses higher psychic aptitudes which *can subject* the senses and the forces of nature, if he becomes independent of the encroachment of the senses, without foregoing the possibility of making them serve him to enlarge the scope of his knowledge. Man as a rule possesses the faculty of perceiving law, order, unity, wisdom, justice, and power of a higher grade. By subjecting himself to the working of his own will, he can return to the fount of knowledge still existing in him; he can restore the unity which was the beginning of all. The renaissance of man was made possible by the sacrifice of the Savior, and

now any man can take part in the work of restoration of the old order and return to the old laws which are at the service of every creature.

Saint-Martin was an ardent foe of the philosophy of atheism and materialism then rife in the whole of Europe. In this period one can see the full individual richness of the Unknown Philosopher. He unites the cognizance gained from the invisible world with the knowledge of mind, and both things combined give the fullness of his teachings which deal with all the problems touching the conditions of the development of individuals, societies, and nations. This was the time of his untiring activity, of his numerous contacts in his own country and abroad. He found time for a large correspondence and shared with others the fruit of his knowledge. The influence of Saint-Martin and the diffusion of his teachings in France, England and Russia date from the year 1785. This is shown by his letters and the work of Longinow: *Nowikow and the Moscow Martinists*.

When in London he met Law, the mystic, and also M. Belz, the famous clairvoyant. This meeting proved very important. He became a friend of Zinoviev and of Prince Galitzin, who introduced Martinism into Russia. If Martinism was criticized and persecuted, it was only the result of ignorance as to the essence and the aims of this doctrine, and also the result of the human faults of sundry Martinists—weak and incomplete natures, unequal to the high moral stand demanded by the teachings of Saint-Martin.

(To be concluded in the next issue)

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#### DIGNIFY YOUR MAIL

We suggest the beautiful Rosicrucian seals for your Christmas packages and letters. They are printed in *red* and *gold* and bear the name and symbol of the Rosicrucian Order. They will not only enhance the appearance of your packages and letters, but, in a dignified manner, draw the attention of many persons to the organization. Do yourself and A. M. O. R. C. a service. Order a package of 100 for 60 cents. Send order and remittance to Rosicrucian Supply Bureau, San Jose, California.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not--this is important.*)

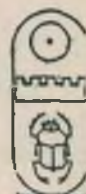
## THE WEIGHT OF PREJUDICE

**P**REJUDICE is an opinion which is frequently developed to the point of carrying the weight of a conviction. While prejudice is usually held by an individual in the name of reason, it actually is not based upon reason. The person who indicates prejudice is one who has formulated an opinion about a subject, person, or thing, and has decided that only in his belief can the correct or righteous viewpoint be maintained.

Oddly enough, it is often difficult to trace the source of an opinion that results in prejudice. It is so vaguely related to the individual's past experience that its true roots cannot be found. The life of each individual, mentally

speaking, is made up of fact and fancy. Facts are based upon objective proofs which cannot be denied in the popular sense of the word. Fancies are either purely imaginary ideas and beliefs or conclusions that have been based upon something that has been accepted as fact. The elaborations upon the source of the fact may be entirely out of proportion to the truth or falsity of the fundamental principle. The term *fact* here is rather loosely used. It is again more or less an opinion of the individual. However, when once, through the working of his mind, a person arrives at a fixed opinion based upon what he accepts as fact, the prejudice is formed.

Prejudice is a personal thing. The reason it cannot be dislodged by another's reasoning is because it partakes



of a part of the personality of the one who holds it. A prejudice is so fixed that many persons will resist any attempt to dislodge it with reason. To a certain extent, we take pride in our prejudices. We believe that they are, in a sense, our private property, and we challenge anyone to try to show us wherein our opinion is wrong.

Frequently, prejudice is carried not in the name of the thing which seems to support it, but in elaborations about it. For example, there are many prejudices related to politics and religion. Usually it is not on the basis of the fundamental belief, principle, or ideal of a political or religious question that a prejudice is formed, but rather upon one's personal interpretation of some more or less minor factor related to these things. A religious prejudice is more apt to be based upon a man-made doctrine than upon a fundamental religious principle. Prejudice has caused men to fight over religious opinions and ideas when the very founder of the religion involved may have stood primarily for peace and tolerance.

It is annoying to deal with a person who has built up many prejudices. It is annoying for the reason that we know by experience that such a person cannot be reasoned with, cannot be frankly dealt with because in his mind his opinion offsets all attacks or efforts to bring about a change from the outside. Men with many prejudices little realize that each prejudice they have is a burden upon themselves. Prejudice is like a fog—one is constantly groping to see the real and the clear. As a man becomes tired and discouraged trying to locate an unfamiliar place in a fog, so does man in life become discouraged and cynical in trying to locate true values or reality in the universe as he constantly peers out through his fog of prejudice. Such a concept of fixed opinions by an individual shows that it is only the one who is burdened by prejudices that is actually hurt by them. We may annoy another in deal-

ing with his prejudices, but our annoyance is mild in comparison to the burden and confusion that gradually grows in the mind of the prejudiced person, who necessarily must draw more and more into aloneness in order to live exclusively with the prejudices which cannot be shared by those who see more clearly the very things that this opinionated individual's own mental attitude has shut out.

We must not be too objective in considering the question of prejudice. We are prone to speak of such things as if they were the exclusive property of someone else. Actually, prejudice exists in everybody. It is not a matter of presence or absence, but rather a matter of degree. Each of us has certain prejudices, and if they cannot be removed by reason, how then are we to relieve ourselves of the burden which we carry? It is true that another's reason will not usually talk us out of an opinion, but this is not true in regard to our reason. If we, as individuals, take stock of our viewpoints, if we examine our own opinions that we carry and express, probably to the annoyance of those with whom we associate, we may be surprised, if honest in our analysis, how many prejudices we have.

A constant alertness to the existence of our own unfounded or biased opinions is the first step, and probably the hardest, in clearing our own thinking of prejudice. It is of far more importance, however, even if we do not feel that we have the strength and power to eliminate prejudice entirely from our minds, to be alert to our expressions of prejudice and keep them at a minimum. As children we were taught to count ten before answering when angry or aroused emotionally. If the adult population of the world would count to ten before dogmatically expressing opinions, we might see a brighter light toward the solution of both individual and social problems than we now see on the horizon of the future.

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We think our civilization near its meridian, but we are yet only at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy.—Emerson, *Essay on Politics*.





## Real Mysticism

By DR. H. SPENCER LEWIS, F.R.C.

From *Rosicrucian Digest*, December 1933

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IT IS NOT my intention to speak at this time of the many significant things that may come to the mind during the coming holiday season, but there is one outstanding thought which occurs to me and which may be of interest to our members and friends. The coming of Christmas Day brings keenly to our minds the fact that it is the anniversary celebration of the birth of a great leader of men, and along with this thought comes the intriguing picture of His mission in life and the great work which He accomplished.

It is commonly believed even by those most devout Christians that Jesus selected from among His many followers only twelve who were to become His Disciples and that to these twelve and to all who would listen and understand, He revealed all of His marvelous teachings and all of the wonderful revelations which God inspired in His heart and mind. And it is generally believed that these Disciples and those who succeeded them went forth to all parts of the world to reveal to mankind all of the teachings of Jesus and that the Christian church is still devoted to a complete and unrestricted presentation of everything that Jesus believed and revealed to His followers.

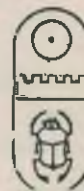
This is a serious mistake and the time is not far distant when the real facts in this regard will be made known.

For a long period I have been gathering evidence from ancient records and from very reliable sources regarding the private and secret work carried on by Jesus as a necessary phase of His Divine mission. I feel tempted to put these facts into a book some day, as we have contemplated for a long time, and I may do so if I find there is sufficient interest in this subject.\*

The facts discovered up to the present time plainly indicate that while Jesus did select twelve Disciples to be His special representatives in a worldly sense these twelve were selected from a larger group of specially initiated and specially concealed students of a secret school which He conducted in Palestine. The twelve thus selected for outer contact and for worldly recognition were representative of the twelve classifications of mankind and of the twelve channels of activity necessary to establish the outer worldly section of His great system of Divine revelation and Divine power. The real inner secret body of students, however, was 120 in number and included women as well as men, and even His own mother.

This group of ten times twelve was carefully protected from the scrutiny of the public and shielded from discovery by the Roman and Jewish authorities. The group was organized as a secret school on the same lines and principles as were the other ancient secret schools

\*The Secret Doctrines of Jesus, Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, Calif.



which Jesus had contacted in His early studies during His youth. In fact, there were other secret organizations in existence in Palestine during the time of His great work and He knew the great fundamental fact that not all of mankind were prepared for the great truths nor to be trusted with the mighty secrets which He was Divinely authorized to reveal. Jesus did not have to exclude any from His school on the basis of personal preference but had to select merely those who selected themselves by their own sincerity and their own desire and their own conscientiousness.

This secret group met in a secret place sometimes in Jerusalem and sometimes outside its walls, and that secret place had a very definite name and a very definite symbolical arrangement. There were certain signs by which the members of this large group knew each other and recognized each other and certain passwords and phrases which they used for gaining admission into their secret meetings and even a secret way for entering the buildings where the private meeting place was concealed. Only one at a time would enter and then under observation and guardianship so that the spies and others who were trying to find the place would not observe the coming together of these 120 men and women. These facts are all revealed in certain pages of the authorized versions of the Christian Bible and have probably been read and misunderstood by millions of students and Christian exponents. It is only when they are read in connection with other facts and carefully analyzed that the secret school conducted by Jesus is revealed.

In this school the great "mysteries" of the Christian doctrines were taught. There is constant reference in the Christian Bible to the mysteries which Jesus revealed to his Disciples and there are many references to the fact that these mysteries constituted the real foundation of pure Christianity. The Disciples and missionaries who went out into the world after Jesus had closed His great work were careful to preserve the secrecy of these mysteries and to reveal them only to certain groups in different sections where true churches were established and author-

ized. The first united seer of Christian authority known later as the great Roman Church followed out the ancient system established by Jesus and had an outer circle of worshippers and an inner circle of worshippers and students of the secret mysteries. As time passed on, however, the inner circle became more and more exclusive and the outer circle became the real congregation of the church. Today the outer congregation represents practically all there is of the Christian institution and the mysteries and secrets are preserved and concealed by a few who keep them for the exclusive understanding of the Hierarchy of the Christian church. This is not what Jesus intended and it is a restriction of the great work that could be accomplished through an understanding of the Christian principles.

In recent years many high and learned theologians, representing the various Protestant denominations, have stated in their annual conclaves of Christian leaders that the success of the Christian church today will depend upon how rapidly and how completely it reverts to the ancient system and takes out of its musty archives and moldy crypts the hidden, concealed, and very important mystery teachings that should have been revealed through all of the past centuries.

A study of the rituals used by the early Christian secret schools and an analysis of the mystery teachings given privately by Jesus to His worthy students make fascinating reading and very instructive guidance even in these modern times. The Rosicrucians (AMORC) as descendants from the Essenes, who were a part of the Christian secret school, are probably the only conservators and disseminators of most of these Christian secrets, aided by the secret activities of one or two allied organizations such as the Knights of the Temple in Europe and the "brethren in white clothing" belonging to the ancient Memphis and Mizraim Rites.

Undoubtedly, many clergymen of various denominations and the average devout Christian will challenge the statements I have made herewith and will protest against the idea that Jesus did not reveal to the public everything He knew and understood and that the Christian church today does not con-



tain in its expounding of the Bible and in its other special doctrines all of the true teachings of Jesus the Christ. It is not my intention to take issues with these good people but some day when the facts are revealed it will be their privilege—and their obligation—to refute the statements if they can and to prove that the foregoing contentions are not true.

In the meantime, every great student of mysticism of any school or system continues to pay reverential homage to Jesus as the Divine Son and Divine Messenger of God, bringing to man the newest revelations from the consciousness of the Creator of all created things. Jesus did not intend to establish a sectarian church but to point out The Way that leads to the true Kingdom of Heaven. That a church of a limited sectarian nature was later established deifying Him to a degree almost equal to God, if not often more potent than God, is not a thing that should be credited to the activities of Jesus during His lifetime, for he insisted upon many occasions that he should not even be called *great* and that none was great but God. That His teachings should be limited to those who were worthy and who could comprehend was no reflection upon the personal attitude of Jesus but a reflection of the attitude of the public in His time and at the present time.

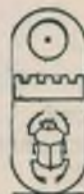
There are great powers and great possibilities contained in the secret teachings revealed by Jesus and those who know these things plainly understand why the Christian church in the early centuries of the Christian era deliberately concealed these secret teachings and why they are *lost* today to the

great majority of Christian worshippers.

As the ages pass, however, the Divinity and the marvelous wisdom of Jesus become more and more recognized and glorified even though millions realize that His teachings have not been completely revealed. His marvelous abilities through the unique power and authority He possessed are made sublimely admirable by His compassion, humbleness, universal love, and gentleness. He was not only the Light of the World but the leader in man's greatest cycle of evolution and unfoldment, and there will be no need of a second coming of the Christ, nor of the sending of another Light Among Men, until the majority of human beings in this world have reached a degree of comprehension of the truths which Jesus gave to us and we have mastered these and lifted ourselves upward to a point where we are ready for a higher revelation. Mankind is today so far away from that point and so far behind in that degree of evolution that it would seem that the next coming of a messenger from God will be millions of years hence. Man is still at the very threshold of the chamber of mysteries revealed to us by Jesus and still an ignorant, wilful, sinful child in the scheme of spiritual unfoldment. But with all of our ignorance and sinfulness and because of our child-like nature we can still see the glory and greatness of His mission and His messages and because of this we unite in celebrating the anniversary of His birth and in paying homage to the spirit of universal love which He revealed to man but which man fails to practice to the same extent that he admires it and hopes for it.

### The Constitution and Statutes of the Grand Lodge

Each member should be familiar with the contents of the Constitution and Statutes of the Grand Lodge with which he is affiliated. The rights and privileges of membership are clearly set forth in the Constitution, and it is prepared in a convenient booklet form at cost to members. Secure your copy from the Rosicrucian Supply Bureau for the small sum of 15c, to cover the expense of preparation and postage.





## SANCTUM MUSINGS

### THE CHRISTMAS SPIRIT

By THOR KJIMALEHTO, Sovereign Grand Master



**C**HRISTMAS — The Yuletide — What memories full of beauty and graciousness arise in the mind at the sound of these magic words! On that one day all Christendom is united. Poor, indeed, is the home that does not have its tree, no matter how small or how meagerly it may be adorned. Forlorn is the person who has nowhere to go, or no one to invite to share with him the bounty of the festive occasion. Literature is replete with the gaiety and the delight of the Yuletide—the mistletoe for lovers, the joyous carols, the special church services, the family reunions. Beautiful, indeed, is it when men and women and children are united, even though only once a year, in peace, and joy, and love.

How glorious the personality of the Master Jesus to whom this day is sanctified! To Him the words of Isaiah can be fitly applied: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: And shall make him of quick understanding in the fear of the Lord: And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he

judge the poor, and reprove with equity for the meek of the earth." (Is. 11:2-4)

A personality of extraordinary sweetness, beauty, and strength. A personality to inspire reverence and love in the hearts of all who knew Him. A personality revealing vistas of unknown spiritual heights to mankind struggling for the light. He is the foremost of the great Avatars of the Western races.

How pitiful is the tale of the cross. To quote Isaiah: "He was oppressed, and He was afflicted; yet He opened not His mouth: He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare his generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken." (Is. 53:7-8)

Mankind has ever rejected its saviors. Socrates drinking the hemlock, Jesus on the Cross, Joan of Arc bound to the stake—the roll call of the martyrs has not yet been completed. Emerson said that the humblest man thinking of God can become God. So, indeed, the humblest, centering his life on Jesus, can grow into His likeness spiritually. To use the words of Marie Corelli, He is "The Master Christian."

Have we done our duty when we in the expected and conventional manner

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have rhapsodized on the sanctity of this festive occasion and on the divinity of the man whose birth we commemorate? Should we not search our hearts and see whether the seeds of His teachings are planted therein?

Let us ignore for the present the research of scholarship in regard to the historicity of events and the source of each "saying" attributed to Him. The Jesus that has captured the hearts of men is the Jesus of the Gospels. What significant spiritual conceptions have become associated with His name? Which of these should we accept? Which of these should we reject?

First of all, we must reject the idea of salvation from *without*, the concept of vicarious atonement, of blood atonement. Jesus died for us only in this respect that He showed the way to live. My conviction is that a man's salvation lies *within* himself. Let a man analyze his character and his life remorselessly; let a man strengthen his will to overcome weakness and vice; let a man do his natural duties faithfully, and he needs no salvation from without. A sincere man guides his conduct as far as he can according to the law of love; he learns from the consequences of his actions and his mistakes, and holds himself morally responsible for his acts. He never takes refuge in mere legality. His actions spring from his heart, and his heart is prompted by love.

There is no such thing as vicarious atonement. Although we are in duty bound to help one another, and we try to mitigate the effects of errors and ignorance, and aim to bind up the wounds, strengthen the weary, and

soothe the brokenhearted, each one of us still is responsible for every thought, word, and deed, and must bear the consequences. This is the law. It is the badge of our divinity.

The second point for us to bear in mind is that Jesus did not incarnate in order to give mankind another God to worship. When a great Avatar appears among men, his aim is to point the way to the Greater Light, to demonstrate

what we can accomplish in the course of time through patient endeavor and unswerving faith, to prove the truth of the teachings through his own developed personality and emancipated but controlled life. He reveals to us the freedom to be attained through soul-personality development according to Divine Law. But mankind, being impatient, quickly discouraged and easily led astray, finds it easier to *worship* than to emulate.

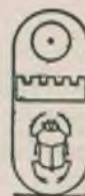
As the years pass, we have the astounding spectacle of a teacher being transformed into a pagan god. The rites of Tammuz of Babylon and Osiris of Egypt are transferred to Him. The festivities of the Sun-god, of the winter solstice, are associated with His birthday. The holly, the mistletoe, the Christmas tree, Santa Claus—are all incor-

porated from pagan rituals. Not only has the most human of men suffered a pagan metamorphosis, but His teachings have been twisted to sanction the brutal ethics of martial and predatory states. The name of the Prince of Peace has been used to precipitate as many battles as that of the name of *Mars*, the so-called god of war. The teachings of Him who chided the legalists of His day with His re-



By Erwin W. E. Watermeyer,  
M.A., F.R.C.  
Director, AMORC Technical Dept.

- Radar has found still another field of application: Dr. A. C. B. Lovell of Manchester University in England has used radar waves to discover the existence of meteor showers during the daytime, when they would ordinarily be undetectable, due to the brilliant light of the sun.
- According to Dr. L. S. Morvay of Newark, New Jersey, the pain resulting from a tooth extraction may be greatly lessened or even prevented by proper diet before and after the operation. Such a diet should be highly alkaline; it should commence approximately 24 hours before the extraction and continue for two days thereafter.
- Dr. O. Struve, director of both Yerkes Observatory and McDonald Observatory, has discovered that the star named *Antares*—which is part of the constellation of Scorpio and which consists of two enormous stars: one of red color over 400 times as large as the sun; the other, a smaller star of blue color—is actually located at the center of a huge cloud of iron dust, a cloud ten times as large as the diameter of our solar system.



proving, "The Sabbath was made for man, not man for the Sabbath," have become petrified and devitalized in equally elaborate and hampering ceremonies.

Throughout the ages man has taken the easiest way, the path of least resistance. Man has taken refuge in form, convention, ceremony, and ritual, because the more difficult task is to purify the heart, to strengthen the will, to live the life of love and sacrifice. The words of Isaiah have applied to every generation of man: "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow." (Is. 1:14-17)

The third point that we should bear in mind is that Jesus did not die for our sins on the cross. The crucifixion is the symbol of *purifying fire* through which every Soul must pass in the course of its incarnation on earth. Our old Self must die, our material desires must be eliminated, and the new Self rise phoenixlike from the pyre. The caterpillar seems to die in the chrysalis, but at the proper time the winged and beautiful butterfly emerges. As Emerson pointed out, the Soul grows through ascension of state. Our material life is our cross, and our agony the crucifixion. We pass through the purifying fire of pain and sorrow and loss. We cannot escape these experiences. Not all the prayers and affirmations in the world will win us exemption. What we sow, we shall reap; however, we can pass

through with courage and faith. We can refuse to be crushed. We can arise and build our lives anew. We can stretch out our hands to all about us and help them bear their burdens. As long as incarnation upon earth is necessary, so long must the purifying fire burn. If we bear in mind that the laws of the Universe were framed by Infinite Love and Wisdom, we can pass through without resentment, self-pity, or despair. Look not upon the tests, the trials, the difficulties of life as punishment, but rather as opportunities to gain experience in unknown phases of life, for the development of our soul-personalities. How could we know our possibilities if we spent our lives in the garden of Paradise?

Peace on Earth, good will to men, is the message of the Prince of Peace, which the distracted world, rent by bitter strife, sorely needs today. But peace on earth, good will to men is possible only when we live the life that Jesus exemplified. Peace on earth can become a reality only when the majority of human beings desire peace, will peace, and concentrate their thought upon peace.

This is the message of the Yuletide. This is the meaning of one of the most sacred days of the year. Let us build into our lives the qualities that Jesus illustrated in His parables. Let us be compassionate as He was compassionate. Let us love peace since He is the Prince of Peace. Let us be generous because His hands were ever stretched out to help the weary, the poor, and the fallen. Let us be firm as He was firm when He drove the money-changers from the Temple. Let us develop ourselves as He did when He made Himself the master of the wisdom of the ages. We reverence and honor the Master Christian.



What a fool cannot learn he laughs at, thinking that by his laughter he shows superiority instead of latent idiocy. And so it has happened that many of the greatest discoveries of science, though fully known and realized in the past by the initiated few, were never disclosed to the many until in recent years, when 'wireless telegraphy' and 'light rays' are accepted facts, though these very things were familiar to the Egyptian priests and to that particular sect known as the 'Hermetic Brethren,' many of whom used the 'violet ray' for chemical and other purposes ages before the coming of Christ.

—Marie Corelli, from *Life Everlasting*





## Get Rid of Those Fears

By JAMES O. CROMWELL, M.D., F.R.C.



**F**EAR burdens humanity in obvious as well as obscure ways. It is the emotional reaction to danger, prompting an urge to escape. When fear occurs, it is generally in a situation in which we anticipate trouble which we might not be able to cope with adequately. Thus fear depends upon our interpretation of a situation rather than upon the situation itself.

The attempt to distinguish types of fears helps in understanding them. First, there are fears which arise in situations where there is a reasonable probability of encountering a destructive physical force. Consequently, we may know in advance the probability of our becoming physically mutilated. During bombing raids, examples of this type of fear were many. Second, there are fears which arise in situations in which only our sense of security appears to be in jeopardy—ordinary *worry* provides innumerable instances. Third, there are a few people who suffer from *obsessive fears* or *phobias*. The important characteristic of these fears is that the victim cannot stop thinking the fear-invoking thought. I recall a man who became panic stricken every time he entered a small office room. Another man, although he dearly loved his wife, felt repeatedly, throughout the day, that he must hurt her. This thought produced beads of perspiration and near panic.

In all of the three types of fears thus far considered the person is consciously aware of being apprehensive or afraid.

Even in such cases, however, the interpretation of the situation as dangerous and the arousal of the emotion of fear depends to some extent upon forgotten past experiences recorded in the memory storehouse of the mind.

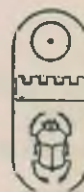
### **Anxiety and Neurosis**

Fears which may be classified into a fourth group are those not commonly thought of as fear. These fears stem from mental processes which go on below the level of consciousness, and exert their effects upon us in various ways.

If we have developed sufficient understanding, we may be capable of transmuting these fear-urges into creative tendencies. Most of us cannot do this successfully, but we may be capable of keeping the fear-urges from producing any definitely handicapping effects. Perhaps most of us also fail in this respect. The commonest expression of this type of fear is its appearance in our consciousness as a pervasive distressing tension, called *anxiety*. Many persons who have grown up in American culture are handicapped by the direct and the indirect effects of anxiety. It is the noxious agent which generates the symptoms of neurosis. It helps mold many of our character traits, and is partially responsible for some of our fixed ideas and closed-mind attitudes. It is a factor in the genesis of many physical illnesses. In short it is a prime requisite in much unhappiness and ill-health.

### **The Personality**

Let us consider some factors which are important in the coming of fear in-



to being. At birth we are endowed with the bodily structures requisite for reacting strongly to many emotional urges, but the reasoning or interpretative faculty of our minds is limited. We impulsively seek emotional and sensory pleasure, and strive to avoid emotional and sensory pain. But these impulsive responses at birth are associated with and aroused by but a few kinds of experiences. During a lifetime our personalities are further altered to conform to our expanding awareness of the value of things. The personality at birth can be conceived of as a system of dynamic energy occupying space and motivating the body. During life, the personality system of energy interacts with forces which come within its field of experience. These experience-energies leave an imprint upon the personality-energy-system, altering it qualitatively and quantitatively. Thereby a thing experienced is recorded as a "memory." And this record partakes of the qualities of the life force; that is, it is charged with more or less emotional feeling, a quantitative aspect which urges action, and is given meaning or interpreted as a qualitative aspect.

In our younger years, however, we tend to react to experiences overly strong quantitatively, and the values we ascribe to such experience are ill defined and tend to be inaccurate interpretations of reality. Hence, in childhood many experiences arouse fear out of all proportion to the real danger as it is understood by adults. Also, many childhood experiences are really far more dangerous to a child than most adults realize. For instance, childhood whippings administered by the father may be actually horrible experiences to the child. In either event the experience is soon "forgotten," which means it cannot readily be recalled to consciousness. That its imprint upon the memory storehouse has not been erased is proved frequently when in the course of a personality-study the memory is eventually reproduced.

#### ***Does One Forget?***

Forgetting comes about in several ways. We may first consider events which tend to become more and more

difficult to recall as the time between the experience and the attempted recollection is increased. Second, in general an experience is more readily recalled when it is associated with some strong emotion. Also, events associated with a large number of other events are as a rule more easily recalled than are those associated with fewer events.

Another psychological factor is the "will to forget" and the "will to remember." Events are more readily recalled when they are learned while there is a conscious will to remember them. Conversely, the will to forget tends to assure that result. The reader can draw on his own experience to illustrate these principles.

Some factors which make it difficult to recall events operate more or less unconsciously. One of these is the simultaneous presence of opposing emotional urges. This is illustrated by a recent experience of mine: I intensely want a certain thing at the present time, and have wanted it for months. It is something I feel would be definitely to my advantage should I be able to obtain it, but, to do so, I must seek the favor of men for whom I have mixed feelings. I do admire some of their accomplishments, but I feel some resentment against them, and some fear as to how they will react to my petition. Recently, one of them gave me the names of three others, with instructions that I get their telephone numbers from his secretary, and then call them for appointments. I have intended to do this for several days, but somehow I have unintentionally forgotten to call the secretary, and only think of it after office hours when I know she will not be at the telephone.

Also, certain ideas are kept out of consciousness by opposing ideas; this process operates automatically without our being conscious of what is happening. This condition partially accounts for our success in avoiding thoughts we have come to interpret as being evil, or taboo. I recognize this plainly in my own personality. Years have passed in which I have successfully avoided recognizing certain trends in my personality, and thus deluded myself as to the whole truth about these trends. This process is underneath many of our psychological shortcomings. The



rigid, the narrow-minded, the eccentric owe their unhealthy development to unintentionally associating strong destructive emotions with certain ideas, by means of the principles underlying the process of forgetting.

From this brief consideration of the psychology of forgetting, I hope that the implications pertaining to the emotion of fear will be understood. Fear becomes associated with many forgotten ideas. Forgotten ideas are not impotent superfluities of our minds; they are dynamic centers tending always to radiate their form and power into the life force which nurtures all our conscious and unconscious urges. In other words, such ideas tend constantly to motivate our behavior. And in so far as they exist as an energy focus of fear, they provide a fear-tinged coloring to our motivations. This is part of the psychological basis for the uncomfortable pervasive sense of tension we frequently experience. And this primal sense of unpleasant tension tends to attach itself to various ideas and thought complexes which appear as worry, doubt, guilt, shame, embarrassment, phobias—or which may appear as “nervous” symptoms, such as trembling, palpitation, abdominal distress, nausea, vomiting, headaches, weakness, and a sense of fatigue, dizzy spells, am-

nesia, functional paralysis, and moods that swing toward elation or depression. This tension is also a factor in many more serious “mental” symptoms such as hallucinations, delusions, ideas of influence, and bizarre behavior patterns.

### **Health**

The above is a simple statement of some of the principles underlying the development of mental ill-health. We are born with the tools for developing traits which lead to either a healthy, well-adjusted personality, or which may lead to ill-health and maladjustment. If the destructive emotions—fear, rage, hate, and their related emotional qualities—become predominant in our experiences, and these experiences are thus forgotten, we gradually take on character traits which are motivated by these emotional trends, and such traits are the basis for ill-health and maladjustment.

On the other hand, to the extent that the creative emotions, confidence, inner calm, love, and their related emotional qualities are associated with forgotten experiences, we gradually take on character traits which are motivated by this type of emotions, and from this condition come good health and good adjustment.

### **TO PARENTS AND GUARDIANS**

Children are not a problem to parents or guardians who devote time to attain knowledge of the simple principles of correct training. A child can furnish an interesting experience to parents who *understand* its mental and emotional tendencies. You can learn to direct the inner drives, and mold your child into a useful, happy individual. Whether or not your son or daughter becomes a well-adjusted person, skilled and capable in human affairs, depends upon YOU, for a child's impressions of the world he lives in and the people he must later deal with are determined by his early relationships with his parents and parent-substitutes.

The Child Culture Institute, directed by cultural advisors and child psychologists, can give you the latest information and best assistance for successful tutelage of children.

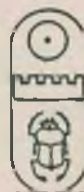
**EXPECTANT PARENTS.** There is a special course of instruction available to the expectant mother. Like the course offered to those who are already parents, it does not give medical or physiological advice, but confines itself to teaching, in easy-to-understand language, many *little-known facts* (such as those pertaining to prenatal influence and the mental and emotional well-being of the expectant mother) that are not readily available from other sources.

*Write today* for further information requesting the booklet *Child Culture*, which gives full details about the work of this Institute. Address:

### **CHILD CULTURE INSTITUTE**

**Rosicrucian Park**

**San Jose, California**





## WHAT MEN THOUGHT

### Immortality

**W**HATSOEVER *that be within us that feels, thinks, desires, and animates, is something celestial, divine, and, consequently, imperishable.*

—Aristotle

**A**S OSIRIS *lives, so shall he also live; as Osiris died not, so shall he also not die; as Osiris perished not, so shall he also not perish.*

—Pyramid Text

**M**AN *is so created that as to his internal he cannot die, for he is capable of believing in God, and thus of being conjoined to God by faith and love, and to be conjoined to God is to live to eternity.*

—Swedenborg

**I**KNOW *I am deathless, I know this orbit of mine cannot be swept by a carpenter's compass, I know I shall not pass like a child's curlicue cut with a burnt stick at night.*

—Whitman

**I**MMORTALITY *is a word that Hope through all the ages has been whispering to Love.*

—Ingersoll

**T**HERE *is only one way to get ready for immortality and that is to love this life and live it as bravely, and faithfully, and cheerfully as we can.*

—Van Dyke

**T**HE *animal takes its stand on the plant, man bestrides animality, and the whole of humanity, in space and time, is one immense army, galloping beside and before and behind each of us in an overwhelming charge, able to beat down every resistance and clear the most formidable obstacles, perhaps even death.*

—Bergson

**T**O BELIEVE *in immortality is one thing, but it is first needful to believe in Life.*

—Stevenson

#### AN INTERESTING STORY

A great healer astonished the medical world 400 years ago. His name was Paracelsus. This man glimpsed the inner secrets of nature's curative powers! He was a man whose vision, centuries ahead of his time, caused him to see the real needs of humanity. He dared to challenge the illiberal science of his period and was paid for his service to mankind with persecution and ridicule. Paracelsus was a Rosicrucian, an alchemist, physician, and an occult philosopher. Only now the truth about his genius is gradually being revealed. The medical association recently paid him homage for his early researches.

The facts that have been uncovered about this great genius are now available to you in a book published by *The Paracelsus Society* of Switzerland where he was born. It is more than a mere biography. *Paracelsus* is a true story that will enthrall every Rosicrucian or student of alchemy and occultism. A valuable adjunct to any library. An excellent Christmas gift! A limited supply of the imported English edition is on hand. Order now from the Rosicrucian Supply Bureau, San Jose, California. Priced at only \$1.75, postpaid.

*The  
Rosicrucian  
Digest  
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1947*





### THE HOUSE OF MYSTERY

Above, is the home of the famed alchemist, Nicolas Flamel. In the heart of Paris, surrounded by narrow streets and tortuous alleys, it was a rendezvous for alchemists and occultists of the fourteenth century. To the orthodox and tradition-bound minds of those times, science, alchemy, and Hermeticism were considered heretical ventures. Flamel's home, therefore, was thought by them to be a strange link with a supernatural world. The structure is now a celebrated restaurant, but its exterior remains unchanged.

(AMORC Photo)



# THOUGHTS HAVE WINGS

*You Can Influence Others*  
With Your Thinking!

**T**RY IT SOME TIME. Concentrate intently upon another person seated in a room with you, without his noticing it. Observe him gradually become restless and finally turn and look in your direction. Simple—yet it is a *positive demonstration* that thought generates a mental energy which can be projected from your mind to the consciousness of another. Do you realize how much of your success and happiness in life depend upon your influencing others? Is it not important to you to have others understand your point of view—to be receptive to your proposals?

## Demonstrable Facts

How many times have you wished there were some way you could impress another favorably—*get across to him or her your ideas*? That thoughts can be transmitted, received, and understood by others is now scientifically demonstrable. The tales of miraculous accomplishments of mind by the ancients are now known to be fact—not fable. The method whereby these things can be *intentionally*, not accidentally, accomplished has been a secret long cherished by the Rosicrucians—one of the schools of ancient wisdom existing throughout the world. To thousands everywhere, for centuries, the Rosicrucians have privately

taught this nearly-lost art of the practical use of mind power.

## This **FREE** Book Points Out The Way

The Rosicrucians (not a religious organization) invite you to explore the powers of your mind. Their sensible, simple suggestions have caused intelligent men and women to soar to new heights of accomplishment. *They will show you* how to use your natural forces and talents to do things you now think are beyond your ability. *Use the coupon below* and send for a copy of the fascinating sealed *free* book, "The Mastery of Life," which explains how you may receive this unique wisdom and benefit by its application to your daily affairs.

## *The* ROSICRUCIANS (AMORC)

Scribe S. P. C., The Rosicrucians, AMORC,  
Rosicrucian Park, San Jose, California.

Kindly send me a free copy of the book, "The Mastery of Life." I am interested in learning how I may receive instructions about the full use of my natural powers.

Name \_\_\_\_\_

Address \_\_\_\_\_ State \_\_\_\_\_





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(Federation Uni-  
verselles des  
Ordres et  
Societes  
Initiatiques)

## THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C. in care of

### AMORC TEMPLE

Rosicrucian Park, San Jose, California, U.S.A.  
(Cable Address: "AMORC")

Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa  
Ralph M. Lewis, F.R.C.—Imperator

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

#### ARIZONA

**Tucson:**  
Abdiel Chapter, 135 S. 6th Ave. F. Orozco, Master; Mrs. Joie Wood, Sec., 428 5th St. Sessions 1st and 3rd Fri., 8 p.m.

#### CALIFORNIA

**Long Beach:**  
Abdiel Chapter, Masonic Temple, 835 Locust Ave. Leland M. Skinner, Master; George M. Keith, Sec. Sessions every Fri., 8 p.m.

**Los Angeles:**  
Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. A. R. Thackaberry, Master; Rose Robinson, Sec. Library open 2 p.m. to 10 p.m. daily. Sessions every Sun., 3 p.m.

**Oakland:**  
Oakland Lodge, 610 16th St. Tel. Higate 5996. R. L. Spurrier, Master; Helen D. Pappageorge, Sec. Sessions 1st and 3rd Sun., 2 p.m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p.m.; Mon., Wed., and Fri. afternoon, 1 to 3:30.

**Sacramento:**  
Clement B. Le Brun Chapter, Unity Hall, Odd Fellows Temple, 9th and K Sts. William Popper, Master; Margaret S. Irwin, Sec. Sessions 2nd and 4th Wed., 8:00 p.m.

**San Diego:**  
San Diego Chapter, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave. Tel. W-0378; Mrs. Nell D. Johnson, Sec. Sessions 1st Wed. and 2nd and 4th Thurs., 8 p.m.

**San Francisco:**  
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6340. Theodore Peters, Master, Tel. WE-1-4778; Mrs. Jessie Robbins, Sec., Tel. PR-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

#### COLORADO

**Denver:**  
Denver Chapter, 509 17th St., Room 302. J. Clifford Carr, Master; Miss Leslie Neely, Sec., 1375 Lincoln, Apt. 2. Sessions every Fri., 8 p.m.

#### DISTRICT OF COLUMBIA

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Thomas Jefferson Chapter, 1322 Vermont Ave. William R. Broderick, Master; Mrs. Minnie Pearl Stough, Sec., 2716 So. Uhle St., Arlington, Va. Sessions every Fri., 8 p.m.

#### FLORIDA

**Miami:**  
Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. O. Nicholas Baumgart, Master; Florence M. Francois, Sec., 2787 S.W. 33rd Ave. Sessions every Sun., 8 p.m.

#### ILLINOIS

**Chicago:**  
Nefertiti Lodge, 116 S. Michigan Ave. Mrs. Hugh W. Ewing, Master; Eileen Shirey, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Room 408-9-10. Sessions for all members every Tues., 8 p.m.

#### INDIANA

**South Bend:**  
South Bend Chapter, 207½ S. Main St. Wilbur L. Kline, Master; Irene Newsome, Sec., 1029 Hudson Ave. Sessions every Sun., 7 p.m.

**Indianapolis:**  
Indianapolis Chapter, 521 E. 13th St. Frank Haupt, Master; Ruth M. Coster, Sec., 816 N. Meridian St. Sessions every Fri., 8:15 p.m.

#### MARYLAND

**Baltimore:**  
John O'Donnell Lodge, 100 W. Saratoga St. Walter J. Burford, Master, Tel. Arbutus 114; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

#### MASSACHUSETTS

**Boston:**  
Johannes Kelpius Lodge, 284 Marlboro St. Evelyn B. Lyle, Master; Frank E. Parlin, Sec., 46 Westland Ave. Apt. 2. Sessions every Sun. and Wed., 7:30 p.m.

#### MICHIGAN

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New York City Lodge, 250 W. 57th St. Ira H. Patterson, Master; Florence E. Torry, Sec. Sessions Wed. 8:15 p.m., and Sun. 3:00 p.m. Library open week days and Sunday, 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Leonard J. Trommel, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

(Directory Continued on Next Page)

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**Cincinnati:**  
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St., Ralph Dunn, Master, 361 Thrall Ave.; Bertha Hill, Sec. Sessions every Fri., 7:30 p.m.

**Cleveland:**  
Cleveland Chapter, 2040 E. 100th St. Wm. R. Morran, Master, 1281 West 104th St.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p.m.

**Dayton:**  
Elbert Hubbard Chapter, 56 East 4th St. Miss Sarah B. Kelly, Master; Mrs. Katherine McPeck, Sec. Sessions every Wed., 8 p.m.

**Toledo:**  
Michael Faraday Chapter, Rol Davis Bldg., 3rd Fl., 905 Jefferson Ave. Mrs. Eleanor Brinkman, Master; Phyllis L. Silverwood, Sec., Rt. 5, Box 63. Sessions every Thurs., 8:30 p.m.

## OKLAHOMA

**Oklahoma City:**  
Amenhotep Chapter, Odd Fellows Hall, 5 1/4 S. Walker, R. D. Whitaker, Master; Zura B. Sprankle, Sec., 628 N. E. 10th St. Sessions every Sun., 7:30 p.m.

## OREGON

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## PENNSYLVANIA

**Philadelphia:**  
Benjamin Franklin Lodge, 1303 Girard Avenue. G. L. J. Jalbert, Master; Edna M. Jalbert, Sec., 2108 S. Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open Tues., Fri., 2-4 p.m.

## Pittsburgh:

The First Pennsylvania Lodge, 615 W. Diamond St., North Side. John M. O'Guin, Master; Amella M. Komarc, Sec. Meetings Wed. and Sun. 8 p.m.

## TEXAS

**Dallas:**  
Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Otis Marilugh, Master. Tel. M-5723; Alleen Mercer, Sec., Tel. L-4244. Sessions 1st Tues. and 3rd Wed., 8:00 p.m.

**Fort Worth:**  
Fort Worth Chapter, 512 W. 4th St. Mrs. Ida B. Hollbaugh, Master; Ruth Page, Sec., 1420 Washington St. Sessions every Friday., 8 p.m.

**Houston:**  
Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. Martin M. Burke, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Fri. 7:30 p.m.

## UTAH

**Salt Lake City:**  
Salt Lake City Chapter, I.O.O.F. Bldg., 41 Post Office Place. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th, W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

## WASHINGTON

**Seattle:**  
Michael Maler Lodge, Wintonia Hotel, 1431 Minor. Marjorie B. Umbenhour, Master, Tel. MI-1467; Joseph C. Stocks, Sec. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1-4 p.m.

## WISCONSIN

**Milwaukee:**  
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## ARGENTINA

**Buenos Aires:**  
Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Montenegro, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

## AUSTRALIA

**Sydney, N. S. W.:**  
Sydney Chapter, I. O. O. F. Bldg., 100 Clarence St., 12a Challis House, Martin's Place. Jacobus Van Boss, Master; Mrs. Florence Goodman, Sec. Open Tues. to Fri., 1 to 3 p.m.

**Melbourne, Victoria:**  
Melbourne Chapter, 25 Russell St. S. T. Kerr, Master; Olive Ornah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

## CANADA

**Montreal, P. Q.:**  
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Frank A. Ellis, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thurs., 8:30 p.m.

**Toronto, Ontario:**  
Toronto Chapter, 39 Davenport Rd. Marven Bowman, Master; Jean W. Campbell, Sec., 94 Highbourne Road. Sessions 1st and 3rd Thurs., 8:15 p.m.

**Vancouver, British Columbia:**  
Vancouver Lodge, 878 Hornby St. A. Munroe MacLean, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-8078. Sessions every Mon. through Fri. Lodge open—7:30 p.m.

**Victoria, British Columbia:**  
Victoria Lodge, 725 Courtney St. Thomas Fulthorp, Master; R. Gibson, Sec., 141 Montreal St.

**Windsor, Ontario:**  
Windsor Chapter, 808 Marion Ave. N. W. White, Master; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

**Winnipeg, Manitoba:**  
Charles Dana Dean Chapter, 122a Phoenix Block. John G. Meara, Master; William M. Glanville, Sec., 180 Arnold Ave. Sessions every Wed., 7:45 p.m.

## DENMARK AND NORWAY

**Copenhagen:**  
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master; Carl Andersen, S.R.C., Gr. Sec., Manegade 13, Strand.

\* (Initiations are performed.)

## Latin-American Division

Armando Font De La Jara, F.R.C., Deputy Grand Master  
Direct inquiries regarding this division to the Latin-American Division, Rosieruean Park, San Jose, California, U.S.A.

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